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The Offices of the Oriental Church

WITH AN HISTORICAL INTRODUCTION

EDITED BY

THE REV. NICHOLAS BJERRING

New York

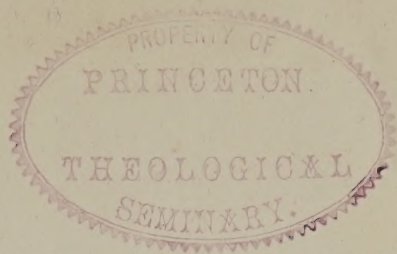
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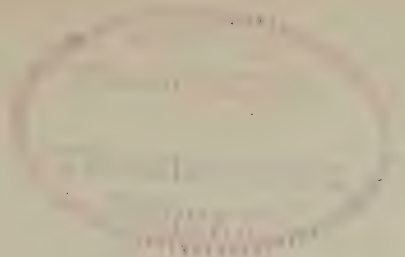
PRESS OF J. J. LITTLE & CO.,
NOS. 19 TO 21 ASTOR PLACE, NEW YORK.



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NOTE.—The editor desires to acknowledge his obligation to the Rev. John Anketell, A. M., Founder of the American Episcopal Church in Dresden, Saxony, and sometime Professor of Hebrew and Greek Exegesis in the Seabury Divinity School, for valuable assistance rendered in preparing this work for the press.



INTRODUCTION.

It is one of the cheering evidences of progress in the nineteenth century that Christians of different tenets are beginning to inquire concerning their differences. In any such study as this the Oriental Church may justly claim one of the most prominent positions. Not only is she one of the largest bodies of Christians, numerically, in the world, but she can also with truth claim to be the most ancient. For the gospel was first preached in Jerusalem, an Eastern city, and Rome, the capital of the world, like all the West, received her illumination from Eastern sources.

The New Testament and early Liturgies of the Church were composed in the Greek language. Even S. Paul's epistle to the Christians at Rome was written in the Greek, not the Latin tongue; and there is every reason to suppose that for many years the services of the Church at Rome were conducted in the Greek language. Four out of five of the Patriarchates into which the Church was portioned were Greek, and one was Latin. A great majority of bishops in the early general councils were Oriental, both in name and origin. A Church which can boast such a lineage as this is surely entitled to great respect, and the study of her rites should be neglected by no Christian scholar, whatever may be his creed or persuasion.

For the sake of convenience we shall divide our introduction into three heads:

1. DOCTRINES.

The doctrines of the Oriental Church are laid down in the so-called seven Œcumenical Councils:

1. The first Council of Nicæa, held in the year 325 under Constantine the Great, in which the doctrine of Arius, who denied the divinity of Christ, was condemned.

2. The first Council of Constantinople, 381, in the reign of Theodosius the Great, against Macedonius, who denied the divinity of the Holy Ghost.

3. The Council of Ephesus, 431, in the reign of Theodosius Minor, against Nestorius, Patriarch of Constantinople, who asserted that Jesus Christ was two persons, one begotten by the Father, the other incarnate by the Virgin Mary, and so divided the Godhead and manhood in one Christ into two Persons, as well as two Natures, calling the Virgin Mary Christipara, not Deipara.

4. The Council of Chalcedon, 451, in the reign of Marcian, against Dioscorus, and Eutyches, who denied the humanity of Christ and asserted that He had only an imaginary or fantastic body, ascribing the passion of Christ to the Godhead.

5. The second Council of Constantinople, 553, in the reign of Justinian, against Origen, Evagrius and Dydimus, who denied the resurrection of the flesh, and held that the soul is created before the body.

6. The third Council of Constantinople, in Trullo, 680, in the reign of Constantine Pogonatus, against the Monothelites, who held that Christ had only one will and one act, and denied two natures and two wills in our Lord.

7. The second Council of Nicæa, 787, in the reign of Constantine and his mother Irene, against the Iconomachi, who condemned the use of pictures and images.

The next topic to be considered will be

2. RITES.

And under this head will come

(a) *Form and Decoration of the Church.*

In the Eastern Church the Byzantine form of architecture, which is older than the Gothic, is the prevailing mode. Under its spacious dome the church is cruciform, with the sanctuary usually at the eastern end. The principal entrance is at the western end, and after passing through two spacious porches or vestibules, one for penitents and the other for catechumens, the worshipper reaches the majestic nave adorned with lofty pillars, but unfurnished with seats, excepting a solitary row of chairs along the sides for the use of the sick, the aged and the infirm.

At the eastern end is the chancel, divided, as in the West, into choir and sanctuary, but in a different way. The choir is much smaller in proportion, and is raised with steps above the nave, and sometimes furnished with rails. Behind it towers the lofty *Ikonostasis*, or altar-screen, which, when the doors are closed, completely shuts the sanctuary and those within from the sight of those without. This *Ikonostasis* is adorned with pictures of Christ, the Virgin Mary and other saints. Access to the sanctuary is obtained by means of three doors. Those in the middle are called the Royal or *Holy Doors*, through which none but a bishop, priest or deacon may pass. These doors are also furnished with a veil or curtain, which is drawn across them at certain portions of the service. The south door is called the *Deacon's Door*, and the north door the *Paranomaron*, through which ordinary servants of the church may pass when they have duty to perform in the sanctuary. The laity are not usually allowed to enter, and women never. The most prominent object in the sanctuary is the *Holy Table*, on which the Divine Mysteries are celebrated in the Eucharist.

The Holy Table is a cubical structure of wood placed in the very middle of the sanctuary and covered with a linen cloth called *κατάσπρα*, over which is placed a rich and beautiful altar cloth called *ἐνδύτιον*. As in the temple of the Old Testament the Holy of Holies contained the Ark of the Covenant with its precious deposits, so the Oriental sanctuary has on its Holy Table a Tabernacle, which contains the consecrated elements of the Holy Eucharist, reserved for the communion of the sick; a cross, the sign of the eternal Priesthood of Christ; and the Book of the Gospels, which contains His Holy Law. Over all these is sometimes placed a *Baldachin*, or rich canopy supported by four pillars. Directly behind the Holy Table, at the extreme east, is the Bishop's Throne, and on either side a row of seats for the attendant clergy, who minister with him.

In the northeast corner of the sanctuary is a table very similar to that which serves as an Altar. This is called the *Prothesis* or Table of Preparation. Here the elements of bread and wine are placed for preparation before they are removed by the Priest to the Holy Table at the time of the great entrance. On the south side of the sanctuary there is

a place called *Διάνομιόν*, where the holy vessels, clerical robes, books, etc., are carefully preserved.

Directly in front of the Holy Doors, in the choir, there is a little platform, slightly raised, which is called the *Ambon*. From this the gospel is read to the people and sermons are preached, as occasion may require. In cathedral churches there is a large pulpit in the middle of the church, where the Bishop is robed, and prayers said before the Liturgy. The choir of readers and singers are ranged on each side of the *Ambon* in the chancel and sing antiphonally. The music is entirely vocal, since the use of instruments is forbidden in the Oriental Church. The congregation stand in the nave of the church, except when their posture is kneeling. Only the infirm are allowed to sit on the chairs ranged along the sides of the church. In the inner porch the font, or vessel for Holy Baptism, is sometimes placed; because they consider that sacrament as the door of entrance into the Holy Church of Christ.

(b) *The Holy Vessels.*

The holy vessels used in Divine Service are the following:

1. The *Chalice* (*Ποτήριον*), or Cup used in the administration of the Lord's Supper. It is very similar in form and appearance to that used in other Christian bodies.

2. The *Disk* (*Δίσκος*), a Paten, or plate, on which the Holy Lamb (*Agnus*) is laid.

3. The *Asterisk* (*Ἀστερίσκος*), a star made out of two semicircles crossed and joined together. It serves as a covering to the Disk and typifies the Star in the East, which guided the Magi to the cradle of Jesus, in Bethlehem.

4. The *Spoon* (*Λαβίς*), with a cross on the handle, used in the administration of the Lord's Supper to the communicants. It is usually made of gold.

5. The *Spear* (*Δόρυχνη*), a lance-formed knife with a cross on the handle. It is used in cutting out from the "sacrificial loaf" the triangular portions which are to be consecrated. It is typical of the spear which pierced the Redeemer's side.

6. The vessel for the warm water which is poured into the chalice after the prayer of "consecration." It also has a cross on the handle.

7. The *Sponge*. This is used in the Liturgy for cleaning the holy vessels and collecting the fragments from the disk, which are placed in the chalice.

8. The little plates which are used for the Prosphor loaves and for the Antidoron. The first is adorned with a picture of the crucifixion, and the second with that of the Virgin Mary.

9. The *Fans* (*Πινιδιον*) used over the Holy Gifts in Episcopal services.

10. The *Ciborium* or Tabernacle—already described.

11. The little casket within the Tabernacle, divided into two compartments. In one is a little box containing the reserved elements ; in the other are a little chalice, a spoon and a bottle of wine.

12. The *Cross*, which is placed on the Holy Table, always constructed in the Greek form. It is richly ornamented with the crucifixion and other designs.

13. The holy *Book of the Gospels*, the covers of which are richly adorned. On the front side, in the middle, is portrayed the Resurrection of the Lord, and in the four corners, the four Evangelists. On the other side we find the outpouring of the Holy Ghost, the Crucifixion of Christ, or some other event in the gospel history.

14. The *Ἀναλόγιον* is a high desk, on which the holy pictures and the Book of the Gospels are placed. The Deacon uses it when reading the gospel from the Ambon.

15. The *Cross*, which is placed behind the Holy Table, and carried in front of processions.

16. The holy water vase and sprinkler.

17. The *Font* for the administration of Baptism. This is large enough for the immersion of an infant, and is ornamented with three candles, lighted during the service, and symbolical of the Holy Trinity, into whose sacred Name the candidate is baptized.

18. The *oil vessel*, containing the oil with which the candidate for Baptism is anointed before his immersion. The Priest has also a vessel containing the consecrated oil and myrrh for the Chrism.

19. The *crowns*, which are placed on the heads of bridegroom and bride in Matrimony. These signify that the bridal pair are victorious over youthful lusts, and also that they are the princes and rulers of their posterity.

20. The *banners*, decorated with a cross, which are borne in processions. At other times they are placed on each side of the choir.

21. The vessel for the *five loaves*. This is used for the hallowing of bread. In the middle are placed the loaves; on the right, a vessel of wine; on the left, a vessel of oil; in front, three lights; behind, a vessel for the wheat.

22. The *lanterns*, which are borne before the cross and pictures in processions.

23. The *seven-branched candlestick*, which is placed before the cross, behind the Holy Table, and which denotes the sevenfold Gifts of God, the Holy Ghost.

24. The *great lights*. These are placed before the holy pictures on the *Ikonomastis*, and hold four candles; a large one in the middle, denoting the Unity of the Trinity, and three small ones about it, denoting the Three Persons of the Godhead.

25. The *Primiker* is a taper borne before the Bishop. It is also carried before the Gospels and the Holy Gifts at the great and little entrances.

26. The *Dyker*, a two-armed candle, denoting the Two Natures in One Person of Christ.

27. The *Triker*, a three-armed candle, representing the Holy Trinity.

28. The *Polykandelon*, a many-branched candlestick, with seven or twelve lights.

29. The *Pankandelon*, a candlestick containing more than twelve lights.

30. The *Chorus* is a corona, or circlet of lights, suspended from the dome in the Oriental Church. The *Pankandelon* is generally used instead of it.

31. The *lamps*, which are hung before the holy pictures.

32. The *censer*, in which the incense is burnt. This signifies the prayers of the faithful, which ascend to Heaven; and also the gracious gifts of the Holy Ghost, which fill the hearts of believers with joy.

(c) *The Vestments of the Clergy.*

In the Oriental Church there are three great orders of clergy, called Bishops, Priests and Deacons. There are also lesser ranks, which are of ecclesiastical origin. Each of these has its appropriate costume.

1. *Readers, Singers and Light-bearers* are commonly arrayed in the short *Phælonion*. This is a word derived from the Greek *φαιλόνης* (by metathesis for *φαινόλης*, *Lat.*, penula, a thick cloak), and signifies a mantle; and in this case a short cape, with a cross on the back, at the neck.

2. The *Deacon* is robed in a *Sticharion* (from *στοῖχος*, a line), which is a white robe or tunic, emblematic of purity, and adorned with several stripes. He also wears over the left shoulder the *Orarion*, or deacon's stole, which he raises in his hand at the beginning of a public prayer. In common with the other orders of the clergy he wears *ἐπιμανίτια*, or cuffs (maniples), decorated with crosses, which confine the robes at the wrists.

3. The *Priest* wears a *Sticharion* (alb) like the Deacon, but with narrower sleeves. This is spanned by a girdle at the waist, and over it is the *Epitrachelion* or priestly stole. This goes about the neck like the Latin stole, but is much broader and united into one piece like a yoke, adorned with crosses and with heavy fringe at the bottom. The Priest can perform no religious service without the Epitrachelion, nor the Deacon without the Orarion. Over this the Priest puts on the *Phælonion*, or chasuble. It is a wide mantle like the Western cope, reaching nearly to the ground, open in front, but joined at the neck and richly ornamented with crosses, etc. There is also the *Epigonation*, a square vestment with fringe, hung on the right thigh of Arch-priests, or other Priests who are especially honored by the Church for their services.

4. The *Bishop* wears a *Sakkos*, an alb like the Deacon's, but covered all over with crosses. Over this he wears the *Omophōrion*, a stole, with one end thrown over the left shoulder; typical of the lost sheep borne on the shoulder of the Good Shepherd. Sometimes he wears a little *Omophōrion*, or stole, reaching to the waist. The Bishop also wears an *Epigonation*, square but suspended by one corner. On his breast he bears a cross attached to a chain, and also the *Panagia*. This latter is a circular brooch with a picture of Christ and the Virgin Mary. On his head the Bishop wears a mitre. This is not shaped at all like the cloven mitre of the Latins, but is more like a royal crown, or the mitre of the Jewish High Priest. It denotes the glory of the Lord, and is also a remembrance of His crown of thorns.

The Bishop has also a dark mantle (*Mantia*), with light horizontal stripes, and two plates with crosses on the shoulders in front, denoting the Old and New Testaments. Before him is carried a *Paterissa*, or pastoral staff; and under his feet is spread a carpet, called the *Eagle*. On this circular carpet there is worked the figure of an eagle hovering over a city, and it denotes the fall of the Roman eagle under the Cross of Christ. When the Bishop consecrates a church, he wears over his other vestments a fine white robe, called *σινδών*, which is bound with three girdles, at the neck, breast and waist.

The vesture of the *Holy Table* should also be noticed. We have spoken of the *κατάσαρνα* and *ἐνδύτιον*. When the Liturgy is to be celebrated, there is placed over these an enveloping cloth, which is called *εἰλητόν*. Within this is folded the *Antiminsion* (or corporal), a rich, silken cloth, adorned with a picture of the burial of Christ. This is consecrated by the Bishop, and in unconsecrated buildings supplies the place of consecration; so that the Holy Eucharist can never be celebrated without an *Antiminsion*. The chalice and disk are covered with a rich veil, called the *Air*, *ἀήρ*. This is so called, because at the singing of the Creed the Priest waves it up and down, in token of the Resurrection of the Lord and the Descent of the Holy Ghost.

On Good Friday there is borne into the church a *bier*, denoting the death of the Lord Jesus. From Easter until Ascension Day this bier or pall is placed upon the Holy Table, and the Liturgy is celebrated upon it.

(d.) *The Services of the Church.*

The Eastern Church holds the Divine Liturgy as the central point of all Christian worship. All who receive the Communion fast strictly before its reception. Consequently, the Liturgy is celebrated between midnight and noon. On entering the church the people bow, cross themselves and remain standing.

At the close of the Liturgy the *Antidoron* or unconsecrated bread is distributed to some of the people, and the congregation retire with the blessing of the priest.

In addition to the Liturgy, the Church has *seven* other daily services. These hours are called: 1. Midnight Service;

2. Morning Service with the First Hour ; 3. The Third Hour ; 4. The Sixth Hour ; 5. The Ninth Hour ; 6. The Evening Service ; and 7. The After-Vespers. Vespers and Matins are commonly said together on the eve of Sundays and great festivals. In the Oriental Church, as in the Jewish, the ecclesiastical day begins with the previous sunset, and not at midnight. Consequently the Vespers of Sunday are said on Saturday evening. These services, in the absence of a Priest, can be said by the laity and in private houses ; but the Divine Liturgy can be celebrated only by a Priest or Bishop and in a church. A Priest can celebrate only *one* Liturgy on a given day, and the Liturgy cannot be repeated on the same Holy Table the same day. Hence, as there is but one altar in each church, there can be but one celebration. The Seven Hours are commonly said together in groups of *three* at morning, noon and evening.

Baptism is celebrated sometimes in the church and sometimes in private houses, as need may be. It is always administered by *dipping* the infant, or adult, *three times* into the water. The *Russian Church*, however, admits the validity of baptism without her pale, provided that it has been properly administered by pouring water three times in the Name of the Father, Son and Holy Ghost.

The Sacrament of Confirmation is called, in the Oriental Church, the *Holy Chrism*. It is administered to infants and young children, as well as to adult converts, soon after their baptism, by a *Priest*. Oil mingled with myrrh and other spices for the purpose, is solemnly consecrated by the *Bishops* with "the laying on of hands," and then distributed to the Priests. These anoint the person to be confirmed with the Chrism. It is also to be noted that the Eastern Church admits *infants* and young children, who have been baptized and confirmed within her pale, to receive the Holy Communion.

Confession is made by the communicant to the Priest in the Church, often in the presence, but never in the hearing, of others.

Unction is administered to the sick for the healing both of body and soul. When given in its fullest form, the service is conducted by *seven* priests.

(e.) *Ecclesiastical Rank and Office.*

In the Hierarchy of the Eastern Church, as we have

already said, there are three "Apostolical Orders," viz., Bishops, Priests, and Deacons. But other offices have been instituted and are maintained. Thus we find in the Hierarchy, Patriarchs, Exarchs, Metropolitans, Archbishops, Archimandrites, Hegumêns, Arch-priests, Proto-deacons, etc., besides the minor orders for the lower services of the Church.

A Bishop has these exclusive rights and privileges, not appertaining to other clergymen: 1. He can administer all sacraments and all other priestly offices not only in his cathedral, but in all the churches of his eparchy. 2. He only can *ordain* a Priest or Deacon, and consecrate the *Holy Chrism*, or the *Antiminsion*. 3. He presides in all divine services, blesses the people with *both* hands, and gives the benediction with burning tapers. Several Bishops unite to consecrate or ordain a Bishop. An Oriental Bishop must be always a single man or a widower.

In the ranks of the Priesthood, an *Archimandrite* (abbot) is the head of a monastery; an *Hegumên* (prior) presides over monks; a *Proto-presbyter*, or *Archpriest*, presides over other parish Priests; a *Hieromonach* is a Priest who is also a monk. A Presbyter, or Priest, can administer all sacraments and rites, except those which are reserved for Bishops. Thus, he can confer Baptism, Chrism, Penance, the Holy Eucharist, Matrimony and Unction. He conducts the service, gives absolution and communion, imposes penances on the guilty, seats himself in the chancel at certain times near the Bishop's throne, and blesses the people, but with the *right hand only*.

Deacons also have grades similar to those in the Priesthood, of *Archdeacon*, *Proto-deacon*, and *Hiero-deacon*. The Deacons assist the Priest and Bishop in conducting the service, lead the prayers of the congregation, say the *ektene* (litany), and make ready the elements on the *Prothesis* for the celebration.

In the minor orders, the *Sub-deacons*, or assistants, attend upon the Bishop; the *readers*, *singers*, *lamp-bearers* and *lamp lighters* perform the duties described in their titles; the *Kanonarch* is the leader of the choir; the *Paranomaros* is properly the doorkeeper; the *Sakellar* is the sexton who takes charge of the church building; the *Proto-syncellus* and *Syncellus* are the first and second stewards of the Patri-

arch ; the *οἰκονόμος* is the Bishop's steward ; the *Chartophylax* is the Secretary of the Patriarch.

3. RELIGIOUS LIFE.

A description of the religious manners and customs of the Russian Empire can scarcely be without value to the American people, who are so deeply interested in religious questions. The science of comparative theology, although the youngest branch on the tree of human knowledge, will soon become, for an accurate and fruitful study of antiquity, as indispensable as comparative philology. For how can we truly understand and properly appreciate a people, its literature, art, politics, morals, and philosophy, its entire conception of life, unless we comprehend also its religion, not only in its outward aspect, but in its innermost being—in its deepest, far-reaching roots? What a great poet once said, almost prophetically of languages, may also be said of religions: "He who knows only one, knows none!" As the true knowledge of a language requires a knowledge of languages, so a true knowledge of religion requires a knowledge of religions. And, however bold the assertion may sound, it is nevertheless true that all the languages of mankind have an Oriental origin, and that all religions, like the sun, have risen in the East.

When the classical scholar turns his thoughts back to that ancient land of Greece, on which the studies of his boyhood centred, he cannot but be interested in the present condition of its inhabitants. He must wish to know what is the faith now held by the descendants of Codrus and Miltiades, Themistocles and Leonidas, Pericles and Plato. When the student of the New Testament reads the Epistles of S. Paul, he must often ask himself the question, "What is the present condition of those churches to which these Epistles were written?" He must desire to know the state of the churches planted in Asia by S. Paul and S. Barnabas ; and the condition of the Russian Church, which now occupies one of the most prominent places of the Oriental Churches.

The Roman Church was originally but a colony of Greek Christians, and all the early Fathers wrote in Greek. All the Catholic rites testify by their names that their origin was Greek. Bishop, Priest, Deacon, Liturgy, Litany, Baptism,

Eucharist, Epiphany, Pentecost—these, and many other words in use among us, prove beyond a doubt that the first Christian society was Greek in its origin.

The Oriental Church includes within her pale: 1. The ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem; 2. The Church in the Kingdom of Greece, under the Synod of Athens; and 3. The Church in Russia, under the Synod of St. Petersburg.

An overwhelming majority of the inhabitants of Russia are members of the Oriental Church, commonly called the Greek Church. The Russian Church, as a branch of the Eastern Church, had its origin the following way: Russia, the ancient Scythia, being far from the centres of Greek and Latin civilization, remained long after the birth of Christ in the darkness of paganism. According to the tradition of the Church, S. Andrew, one of the Apostles, preached there, and suffered martyrdom, after having made many converts. But the Church itself was not organized until a much later date.

It is said that the first Russian Duke, Oskold, who reigned at Kiew in the ninth century, was a Christian. Though this cannot be proved, it is certain that the Duchess Olga was baptized in Constantinople in the year of our Lord 955. Her name is held in great veneration in Russia, as one of the first founders of the Church in that country. Her son, Swjatoslaw, it is true, did not heed her wise counsels, for he lived and died a pagan. But her grandson, Wladimir, was moved by her example to follow in her footsteps. When it was rumored abroad that the duke was about to change his religion, ambassadors came from all quarters representing many religions. Even the Mohammedans and the Jews sent their muftis and rabbis, with arguments and persuasions, to win so distinguished a proselyte. But the cautious monarch was not so easily won. He summoned a council of his wisest men, and asked their opinion. They decided unanimously that it would be well not to accept any religion until they had sent messengers to see how it appeared in the country where it prevailed. Accordingly, messengers were sent to visit the churches in Bulgaria, Germany, and Greece, and report. The first two returned dissatisfied; but the envoys who visited Constantinople were enthusiastic in their praises of the Greek ritual. When they

witnessed the magnificent service of the Liturgy in the grand old Church of S. Sophia, they said that "they felt as if in the presence of the angels in Heaven." To this sentiment the chief ambassador added, "If the Greek faith were not the best, the wise Duchess Olga would not have accepted it." And so the choice was made. Wladimir and all his court received baptism by trine immersion (A.D. 988) in the flowing waters of the Dnieper and the people followed his example. Bishops and priests were sent from Constantinople as missionaries of the faith, and by the middle of the twelfth century the country had been won to formal Christianity.

Then came a severe trial to the Church and the nation. A horde of half a million Tartars, from Asia, under the lead of a ferocious chieftain called Bat'iy, invaded Russia in the year 1236, burning and plundering churches and villages, and putting many persons to death on account of their Christian faith. But though Russia became, for a time, tributary to the Tartars, she did not renounce her religion; on the contrary, many of the Tartars, whose descendants still live in the Russian Empire, were converted to Christianity. And at the same time (1240) the Grand Duke Alexander, of Novgorod, won a great victory on the banks of the Neva over the Swedes, who had been incited by the Pope to conquer Russia for the Latin Church.

Gradually the Tartar yoke was thrown off. The Grand Duke Demetrius, called Donscoy, vanquished the Tartars on the banks of the Don in the year 1380, and acquired a partial freedom for his country; which was fully accomplished by the Czar John IV. in the year 1550. But, meanwhile, a calamity had befallen the Church of Constantinople, under whose spiritual control the Russian Church then lay. In the year 1453 the Turkish Sultan captured the city of Constantine, overthrew the Greek Empire, and persecuted the Greek Christians with the most cruel barbarity. The Church was barely suffered to live, and was certainly in no condition to administer the government of a sister Church. While the Russians sympathized deeply with the afflictions of their brethren, they had not sufficient military strength to come to their relief. That the Russian Church might not be deprived of proper spiritual government, the Grand Duke Theodor, in the year 1588, applied to the Patriarch of Constantinople for permission to found a new Patriarchate for the Russian

Church. The question was referred to the other Patriarchs of Alexandria, Antioch, and Jerusalem, and they all decided that, although the General Councils had established five Patriarchates, the exact number was not a matter of divine right, but of ecclesiastical convenience; and, consequently, the request could be granted. Accordingly, the Russian Church became independent, under the ecclesiastical authority of the new Patriarch of Moscow. The most illustrious of the Russian Patriarchs was Nikon, who governed the Church from 1652 to 1657. During the Tartar rule many mistakes had been made in the service-books, through the ignorance of scribes, whose carelessness was lamentable. Nikon carefully corrected and restored the rites, comparing them with the Greek offices, and introduced many practical reforms. But his zeal made him many enemies, so that at last this great and good man died in exile.

The reforms also caused the separation from the Church of those who ignorantly and blindly supposed that the corrupted service-books were divinely inspired. This sect of "Old Believers" (*Starowjery*) still exists in Russia. At length Peter the Great arose, and under this ruler great changes were introduced, both in Church and State. One of the most important was the abolition of the Russian Patriarchate, after it had existed for a period of one hundred and thirty years. It had now been vacant for some time, and during its vacancy its powers were exercised by a Synod of Prelates. The mind of Peter suggested the idea of making this condition permanent, by transferring the power of the Patriarch to a Governing Synod. The question was again referred to the accommodating Patriarchs, and their permission obtained. Accordingly, in the place of the Patriarch, and assuming his title "Holy," the Holy Governing Synod was constituted at St. Petersburg, consisting of twelve members; that is to say, four archbishops, six archimandrites, and two arch-priests. This body, presided over by the Metropolitan of St. Petersburg, is the nominal ruler of the Russian Church, but is subject to the Emperor, to whom it renders an annual account of its affairs through a lay procurator, who in fact governs the Russian Church.

There are at the present day about eighty millions of Eastern or Greek Christians; of which number fifty-eight millions are members of the Russian Church. To supply their spirit-

ual wants, the Church is divided into fifty-eight dioceses, with a bishop at the head of each. These bishops are divided into three classes. The first are called metropolitans, of whom there are but three, viz.: in Kiew, Moscow, and St. Petersburg. The second class are called archbishops, and the third bishops. Besides these, there are in the large dioceses assistants, called vicars, or suffragan bishops. The bishops are all unmarried men. The priests are of two kinds: the parochial and the monastic. The priests in charge of parishes are the most numerous, and are all of them married men. No man who has been *twice* married can be ordained as a clergyman; and if a priest should contract a second marriage he would be removed from his office. The deacons act as assistants to the priests in performing the services of the Church.

The monastic clergy or monks are vowed to a life of celibacy. They do not take charge of parishes, but live together in monasteries. Paul the Hermit, who lived in the third century, is said to have been the founder of the monastic Orders. To avoid the persecution of the pagan emperor, Decius, and at the same time to practice asceticism, Paul fled to the desert of the Thebaid, where he is said to have lived ninety years, subjecting himself to the severest discipline. Some say that Antony, others that Pachomius, was the first who organized the monks into a body, with fixed and definite rules. But to S. Basil the Great the Eastern Church owes not only one of its liturgies, but also the final perfection of its monastic rules; since all the monks and the nuns in the Oriental Church are of the Order of S. Basil, and not of different orders, as in the Latin Church. There have, indeed, been hermits or anchorites in the Russian Church, but these have been men who, for private devotion, have chosen to live apart from their brethren, the cloistered monks, and not a different Order.

The monasteries in Russia are called by some Cœnobia, and by others Laura; but the discipline in all is the same. The convents are under the jurisdiction of the bishop of the diocese in which they are situated. Although the monks are all of the same Order, they are divided into three different degrees. The Novices, or Probationers, serve for a few years; and by the rules of the Church, men are not admitted as monks, nor women as nuns, until they are somewhat advanced in years. The Novices make no vows, and can at any

time leave the convent and marry ; but while they remain they are obliged to conform to the rules of the society. If they remain steadfast to their profession, they are allowed to take the Lesser Habit, and become regular monks. There is a third degree, which but few take, called the Great Angelic Habit, the wearers of which are pledged to extraordinary ascetic discipline. The head of a monastery is called an Archimandrite, the word meaning "Chief of the Fold," an office similar to that of an Abbot in the West. There are also Hegumens (or Priors), who are chiefs of smaller convents. The Probationers wear a black cassock or vest, called *Rhœsa*, and a black hood, called *Kamelauch*, because it is made of camel's hair. The Proficients are clothed with an upper cloak, called the *Mandyos*, or Lesser Habit, to distinguish it from the Angelic Image, or Great Habit, which is worn by the Prefect. The dress of the nuns is very similar to that of the monks. The principal is called *Hegumena*. The most celebrated cloisters in Russia are the Catacomb Convent in Kiew ; the Laura of the Holy Trinity, near Moscow, where S. Sergius was buried ; and the Convent of S. Alexander Newsky, in St. Petersburg.

The church life of Russia is characterized by great outward piety and devotion. Early in the morning the bell from the church tower summons the worshippers to prayer ; a few hours later, they gather to join in the celebration of the Mass. In the afternoon, evening prayers are read ; and on the eves of great festivals a special service is held, in honor of the day, and as a preparation for the coming feast. The Eastern Church continues to observe the old style in reckoning the days of the year. All its holy days, if immovable, come twelve days later than in the West ; thus, Christmas falls on the sixth of January, N. S., and the Epiphany on the eighteenth of the same month. The movable feasts are often retarded by the same rule.

The principal feasts of the Russian Church are observed in remembrance of great events in the life of the Lord Jesus Christ and of the Virgin Mary. The second class are in honor of the Apostles and most celebrated saints ; while the third commemorates lesser saints and martyrs. The Church also observes with religious ceremonies the birth and name days of the imperial family, and the accession and coronation of the Emperor. All the feasts are observed with the honor

due to their respective importance ; but the queen of all festivals is the feast of Easter.

For forty days previous the Church observes the fast of Lent. This devotion culminates in the services of the Holy Week, when the whole of the four Gospels is read aloud in the church.

On Good Friday the services are solemn and impressive, reminding the worshipper of the atoning death of his Redeemer. The next day is called the Great Sabbath, because it commemorates that last great Sabbath when the Lord Jesus lay in the tomb. On that day the liturgy of S. Basil is used at noon, and the Gospel speaks of the coming Resurrection of Christ. In the meantime, all the people, at home as well as in the church, are preparing to celebrate the Great Feast. Every one, even to the poorest, decorates his house, and dresses himself in his best clothing. The churches are crowded with worshippers, and the evening is spent in the reading of the Acts of the Apostles. At the stroke of twelve all the bells in the empire ring forth a joyous peal, preceded in St. Petersburg by the firing of a salute of artillery. Lights flash forth from the houses in all the streets ; the stately domes of the magnificent churches are a blaze of light. Meanwhile within the churches the scene is even more majestic and beautiful. The mourning over a dead and buried Christ is suddenly changed into lively joy, which hails the risen Redeemer.

The holy doors before the sanctuary suddenly open, and a procession of the clergy, dressed in their festive robes, enters the church to the glad music of Easter songs. They carry in their hands the crucifix, and bear on their breasts the holy Gospel and a picture of Christ's Resurrection. All the worshippers in the body of the church have brought with them wax candles. These are in a moment lighted, and, amidst this illumination, the procession, with the Church banners borne before, passes out of the church and around it from west to east. Arrived at the main doors, it finds them shut, and halts for a moment. Those who are within hear the words of the Easter Anthem, "Now is Christ risen from the dead, and become the first fruits of them that slept." At the sound of these words the church doors are again opened, the procession enters the church, and the liturgy of S. Chrysostom begins.

A marked feature of the Easter morning service is to be found in the hymns which are sung, and which were written by S. John of Damascus. Some of his beautiful hymns have been translated into English.

They dwell largely on the lessons of the Jewish Passover, as the type of the Christian Paschal Feast. In the last song of the morning service the Church admonishes each Christian, for the sake of Christ's Resurrection, to forgive the offences of his brother, and thus to join the glad song, "Now is Christ risen from the dead, and become the first fruits of them that slept." Then all the clergy, leaving the sanctuary and standing before the people, present to them the emblems of the Resurrection, which they kiss.

To the words of the priest, "Christ is risen," each responds, "Risen indeed," and is then greeted with a fraternal kiss. This is a memorial of the custom in the early Christian Church of the Kiss of Peace. All exchange these salutations, "Christ is risen!" "Truly risen!" and kisses of joy are given and received. All through the week, in the houses and on the streets, these words are constantly heard, but at the same time, we are sorry to say, drunken people fill the streets, showing that their religion is more an outward form of ceremony than a real conversion of the heart.

A Russian Christian never passes a church without uncovering his head and making the sign of the cross. When he hears the first stroke of the bell which summons to Divine service, he does the same, and when the bell announces the consecration of the bread and wine (for the Russian Church teaches transubstantiation), he pauses for a moment, even though he should be on the street, or engaged in work. The pictures are the central point of household devotion, like the family Bible in the United States. These pictures are often transmitted as heirlooms in a family, from generation to generation. Kneeling before them, the Russian says all his prayers, and often a light is kept burning before them, which is called the Eternal Light.

These pictures, therefore, are carefully cherished and preserved by every Russian. In case of accident, as of fire, they are the first property rescued; and at burial, one of them is carried to the grave, and afterward placed in the room where the departed Christian died.

In Easter week the clergy go in procession from house to house, to bear the glad tidings of the Resurrection; thus symbolizing the appearance of the risen Redeemer to his sorrowing disciples. At Christmas the clergyman goes with the crucifix to the houses and tells of the birth of Christ; and on the Epiphany, which, in the East especially, celebrates the Baptism of Christ by immersion in the River Jordan, the clergy again visit the houses and sprinkle every room with consecrated water.

There is also another procession and visit in each parish on the feast of the saint after whom that parish is named. If a Russian desires to build a house, or go on a journey, he always resorts to the Church for her prayers and blessing on the undertaking. If some happy event has made him rejoice, he asks the priest to visit his house, and there, in the presence of his family, offer a solemn thanksgiving to God. He never moves into a new abode until it has been blessed by the prayers of the clergy. The religious life, or rather the ceremonies of the Church, are so interwoven with the daily existence of the nation, that to be a Russian subject and to be an "orthodox" Christian are nearly identical terms.

This may, perhaps, be most clearly realized if we will consider the rites and ceremonies closely connected with the three most important events in the life of man, viz., Birth, Marriage, and Death. As soon as a child is born, the priest is summoned to the house to say a prayer for the mother and child, and to give the infant its name. This is almost always in honor of some saint, and usually the one who gives name to the day of the child's birth or baptism. The name-day is celebrated by attending service at the church on that day.

The Eastern Church, in common with the Roman Church, maintains that there are seven Sacraments, viz., Baptism, Confirmation, the Eucharist, Penance, Ordination, Matrimony, and the Unction of the Sick. The first, and one of the most important of these, is Holy Baptism. This Sacrament in Russia is usually administered in the houses. The number of sponsors is not limited, and they are strictly regarded as the spiritual parents of the new-born child. On this account the parents themselves are not present in the room where their child is baptized, but the god-parents take their place.

Moreover, marriage is not allowed between god-parents

and god-children, or even between the sponsors themselves. At the time of his baptism, the baptized receives his cross from the god-father, and his robe from the god-mother. Baptism in the Eastern Church is always administered to infants, except in the case of adult converts who have never previously received baptism.

At the time of baptism, the priest removes the clothing of the child, and turns him toward the East, having only one garment. Then he blows in his face, signs him on the forehead and breast, and offers prayers. Then he turns him to the West, and asks the questions: "Dost thou renounce the devil, etc." which are answered by the sponsors. The priest then conducts the candidate to the font, on which three candles are lighted, symbolical of the Holy Trinity. Lighted tapers are given to the sponsors to hold in their hands during the service, and a litany is said. The priest dips his fingers in the water and signs it; takes some oil and pours it on the top of the water; and then the candidate is presented at the font. The priest takes some of the oil with two fingers, and therewith signs him with the cross on his forehead, heart, shoulders, ears, hands, and feet. Then the priest, holding him upright, with his face toward the East, baptizes him, saying: "The servant of God (N.) is baptized in the Name of the Father," (*first immersion*), "and of the Son," (*second immersion*), and of the Holy Ghost, Amen," (*third immersion*); "now, and ever, and to ages of ages, Amen." Then the priest puts on the baptized his white baptismal robe, the cross is given to him, and the service is concluded with prayers.

The Sacrament of Baptism is followed by Confirmation, or the Holy Chrism, which is administered to infants, and generally immediately after their baptism. In the Latin Church the bishop lays his hands upon the person's head to confirm him; but in the Oriental Church the bishops lay their hands upon the oil for Confirmation, and consecrate it. Portions of this consecrated oil are then distributed to the priests, who administer the Sacrament in the name and by the authority of the Bishop.

The service is administered in the following way. After the anointing, as before, the priest takes the child in his arms, or an adult by the hand, and, followed by the sponsors, who bear tapers in their hands, he walks thrice

around the font, saying: "As many of you as have been baptized into Christ, have put on Christ, Alleluia." Then the Epistle and Gospel are read. Then the priest sprinkles the person with pure water, and washes the oil from him with a sponge, saying: "Thou art baptized, illuminated, anointed, hallowed, and washed in the Name of the Father, and of the Son, and of the Holy Ghost; now, and ever, and to ages of ages. *Amen.*" The service is concluded by the priest cutting the hair on the head of the confirmed in the form of a cross, and pronouncing the closing blessing. Persons who have received a valid baptism elsewhere, and who seek admission into the Eastern Church, are received by the Holy Chrism in this way.

Forty days after the birth of a child, it is brought by the mother to the church for a double purpose, viz.: the purification of the mother, and the presentation of the child in the temple of God. It is not customary for mothers to leave the house until this time, and many will not receive visitors until this service has been performed. The baptized, if boys, are brought to the altar of God; but, if girls, are placed before the holy doors which lead to the Sanctuary.

The Liturgy is often celebrated, and the Holy Communion is given in both kinds to all communicants, but both together from a golden spoon. The Orthodox Church admits little children to the table of the Lord, accepting, as in Baptism, the faith of the sponsors in behalf of the child, who is not yet accountable for his own actions. But this privilege only lasts until the age of seven; for after this the child must prepare itself in the accustomed way for the reception of the Sacrament. This is by the Sacrament of Penance, or Confession, the penitent examining his conduct by the rule of the Ten Commandments, and confessing to the priest the things which he has done amiss; at the same time promising repentance.

Marriage is very highly esteemed in the Eastern Church, and none of the Sacraments, except the Liturgy, is celebrated with so much solemnity as Matrimony. Marriage is regarded as an indissoluble tie, to be loosed only by the death of one of the parties. The Eastern Church does not encourage second marriages on the part of her laity, and absolutely refuses them to her priesthood. Third marriages are allowed to the laity only in the most extraordinary

cases ; and fourth marriages under all circumstances are absolutely forbidden. The Church approves of divorce only when one of the married couple is guilty of marital infidelity. But, by the civil law of Russia, marriage can be severed when one of the parties is sent into exile for life, or is absent in parts unknown for more than five years. In such a case application is made to the ecclesiastical authority, and, after investigation of the facts of the case, a dispensation from the first marriage is granted.

Great care is taken in Russia that the parties who contract matrimony should be of a suitable age. It is fixed by law that the bridegroom shall be not younger than nineteen, nor the bride less than sixteen years of age. They must have the previous consent of the civil authority and of their parents to their marriage. If the parents are deceased, the sponsors supply their place. Those who are related to one another so far as the sixth generation are not allowed to intermarry. Testimonials on all these points have to be presented to the priest, signed by two or three witnesses on both sides.

As a further safeguard, the banns of matrimony are publicly proclaimed in the church three times, and marriage under no circumstances can take place without witnesses. The Church's benediction of the nuptial tie is preceded by some interesting household ceremonies. The blessing of the parents is always given before that of the priest. After prayer to God, a picture, symbolical of the parental blessing, is given, with the sign of the cross, to the youthful pair kneeling before their parents. This picture goes with them to the church and to their new home, where it is always guarded as a precious relic.

Another custom is, that the betrothed should attend the Holy Communion before their nuptials as a devout preparation for a Christian life. Many esteem matrimony with such reverence that they will only receive it fasting, even though its administration should be late in the evening. Since marriage is usually a joyful occasion, the ancient Church prohibited it at all seasons of fasting. In the Russian Church the weekly fast-days, Wednesday and Friday, are included ; and, since the day begins at sunset, marriage cannot be celebrated on Tuesday and Thursday evenings, but may be on the following evenings. On ordi-

nary days the wedding cannot be between midnight and the hour of divine service ; and on feast days not between vespers and the morning service. For this reason marriages do not take place on Saturday evening, which is a time of preparation for the Lord's Day.

It will be interesting now to consider more particularly the ceremonies connected with the service. The wedding itself is preceded by the public betrothal. Anciently this was made some time, perhaps even years, before the marriage. But now, except in the case of members of the imperial family, who observe the ancient custom, the betrothal immediately precedes the nuptials. The bridegroom comes first to the church, and then a lady friend of his is sent to conduct the bride thither from her home. There she bids farewell to her friends, and, to render this more impressive, the parents of the bride do not usually themselves attend the service at the church. When the bride enters the church, a chant is sung, and the friend, or groomsman, arranges the position of the couple. This is in the midst of the church, standing before the Analogion, or matrimonial altar, on which lie the gospel and the cross. The bridegroom stands on the right side and the bride on the left, to indicate their proper position in life.

Then the priest gives them the lighted tapers, symbolical of the light of divine grace, and they hold them during the ceremony. The priest begins by blessing them in the Name of the Holy Trinity, followed by prayers that God would send down upon them His rich blessings, grant them perfect love, peace and unity, save their souls, and make their lives pure and holy. Then follows the chief act of the betrothal, viz., the putting on of the rings. To make the act more solemn, the rings, before the betrothal, are placed upon the Holy Table in the sanctuary. During the betrothal they are taken from the altar, and placed on the fingers of the wedded pair, with these words: "The servant of God, N., is betrothed to the maid of God, N.," and "The maid of God, N., is betrothed to the servant of God, N., in the Name of the Father, the Son and the Holy Ghost. Amen." After this a relative, or near friend, interchanges the rings three times, to signify the full consent of the parents to the union, and the perfect harmony of the wedded pair.

The priest then invokes God once more for His grace upon

the betrothed, and the customary litany for the Emperor, the Clergy, and all Christians, concludes the betrothal.

Then follows the wedding itself, which the Oriental Church calls *Coronation*. The cause of this is the ancient custom, still continued in the Eastern Church, of placing *crowns* upon the heads of the married. Probably in ancient times these crowns were simple garlands of flowers, which afterward took the form of crowns. (Song of Solomon, iii. 11.)

The betrothed now advance to the Analogion, the priest preceding, and the wedding guests following. The choir chant the words, "Glory be to Thee, our God; glory be to Thee!" while the priest sings verses such as these: "Blessed is every one that feareth the Lord," "Thy wife shall be as a fruitful vine," etc. Then the priest demands of the bridegroom and the bride, separately, whether this is indeed an act of their own free will and consent, and whether there be any impediment to their union, such as a pre-contract. If their answers prove satisfactory, the service proceeds, and the couple stand upon a small rug, usually made of pink silk. This is made very small, to signify that no third person shall intrude on their mutual life. The nuptial prayers begin with the usual ascription of praise, "Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost;" to which the choir respond, *Amen*. Then follow prayers for the wedded pair and their posterity, that they may be blessed with all good things.

Then follows the most important act of the whole service, viz., the *coronation* of the bridegroom and the bride. The crowns are taken from the holy table and brought to the priest, who takes one of them and blesses the bridegroom. The bridegroom kisses the picture of Christ on the crown, and the priest then places the crown on his head, saying: "The servant of God, N., is crowned for the maid of God, N. in the Name of the Father, of the Son, and of the Holy Ghost. Amen."

Then he crowns the bride in the same way, with the words, "The maid of God, N., is crowned for the servant of God," etc. Then the priest stands before the couple and blesses them three times, with uplifted hand and solemn voice, saying, "O Lord, our God, crown them with honor and glory!" This completes the union, and they are man and wife. After prayers by the priest, which are con-

cluded by the choir chanting the Lord's Prayer, a cup of wine mingled with water is brought to the priest ; he blesses it, and gives it first to the man and then to the woman, so that each drink of it alternately three times. This signifies that through life they are each to drink of the same cup, whether it be of joy or of sorrow.

Then the service is closed by a procession. The priest places the right hand of the bride in that of the bridegroom, takes both in his own right hand, and conducts them three times around the Analogion, followed by those holding the crowns over their heads ; while the choir are chanting. This signifies that their happiness in life depends on their walking in the way of religion, while the priest goes before to show them that they should ever follow the guidance of the Church. When the nuptials are concluded, the crowns are taken from their heads, to remind them that joy must give place to the more serious cares of life. As the crowns are removed the priest salutes them with the exclamation : "Be honored, O bridegroom, like Abraham ; be blessed like Isaac ; and increased like Jacob ; walk in peace, and fulfil the commandments of God in righteousness !" Then he says to the wife ; "Be honored, O bride, like Sarah ; be glad like Rebekah ; and increased like Rachel ; take pleasure in thy husband, and observe the limits of the law according to the pleasure of God !" Then the newly married pair are bidden to bow their heads before the Lord, and the benediction is pronounced over them in the Name of the Holy Trinity.

The wedded pair salute each with the first nuptial kiss, kneeling before the holy pictures, offer their solemn prayers and thanksgivings to God, and in some cases the *Te Deum* is sung. On rising from their knees, the relatives and friends offer their congratulations, and all return from the church to their home accompanied by the priest, bearing with them the holy picture. On arriving at the house, their parents receive them with the gift of bread and salt, which signifies their wishes for the future prosperity of the young couple.

The Sacrament of the Unction of the sick is not administered merely at the point of death ; but is given in any case of severe sickness, with prayers, not only for the salvation of the soul, but also for the recovery of bodily health. Its use is not obligatory, but is almost always sought for. At the administration a table is set with a dish of wheat on it :

the Holy Gospel is laid upon the table also, and a taper is given to the priest. The priests stand around the table in their sacramental robes, and the service is said. The priest anoints the sick person with the oil, saying prayers for the restoration of his body to health, and for the spiritual welfare of his soul.

Often does this unction precede the solemn moment of death ; and when this approaches, a lighted candle is put into the hand of the dying person, and the priest is summoned to say the prayers for the departing. Funeral-prayers are said over every Christian corpse, as it is laid in the coffin, which is sprinkled with consecrated water, and perfumed with myrrh. Then the coffin and body are placed on a table covered with a white cloth ; burning wax-tapers are arranged as a cross about it, and at the foot is a table with a plate of rice and honey. The tapers signify the light of Faith in the Resurrection, and the rice mixed with honey recalls the words of the Apostle, that the wheat must fall into the ground that it may be quickened. The corpse is never left alone a single moment, but is constantly surrounded by mourning friends. Three days elapse before the burial, and the time is usually spent in reading the Psalms of David, interrupted occasionally by the prayers of the clergy. The burial is usually from the church, so that it takes place during the hours of the morning. When the church-bell begins to toll, the clergy repair to the house of mourning, say a prayer there, and then the funeral procession goes on to the church. The clergy in their mourning-robes pass on in front chanting ; the body follows, borne on a bier, or in a hearse. In the church, the open coffin is placed in the middle aisle, and the liturgy for the departed is said ; while the relatives stand around the coffin. After the liturgy, the clergy surround the body, and say the burial prayers, while all present bear lighted tapers in their hands. At the closing hymn all press toward the corpse, and imprint a farewell kiss upon its lips. Then the body is borne from the church to the churchyard, where the priest says a short prayer, and the coffin is lowered into the grave. While the grave is filled, the service closes with the words : “ May thy memory endure forever ! ”

In formal, perfunctory religion no country in the world so abounds as Russia. As the religion of inmost righteousness

and Christ-like living, perhaps no Christian country affords a worse example. Surely a nation which is imperilled by the most determined and deadly enemies that ever conspired to compass its ruin, needs something besides a despised, subservient priesthood and a formal religion. There are in Russia 40,000 churches with 70,000 priests, but they are paralyzed by the Czar's rule. And the Russian people greatly need a strong moral influence. Of the ignorance of the peasantry one may judge by the fact that hardly ten per cent. of them can read or write. In view also of modern infidelity that is spreading among the higher classes, it can also be understood how unfortunate it is for Russia that the moral influence of the Church is undermined. The late Emperor repeatedly appealed to the people to establish order and peace in Russia, but his appeals were in vain. The educated classes do not want to listen to the Emperor, and the peasantry can hear him only through the police they hate, or through the priests they mistrust. The Russian Church must be independent of the Czar—that is to-day a heartfelt desire of millions of law-abiding Russians. They demand that Christ's words should be fulfilled: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

We have now endeavored to give a brief sketch of the Oriental Church, its rites and ceremonies, and, as we cast our eyes toward the future, we see that the time is coming when the nations of the East will accept the Word of God as the only source of salvation. Then will be said to the mountains, "Be removed," and the mountains of superstition will be turned away, and the idols of the temples will fall down before the only Mediator between God and man.

How grand is the position of the United States compared with that of Russia! The mission of the United States is one of universal liberty, universal toleration. If she be true to her mission, the light of her star will never go out. Those bright symbols on our flag will live on until they are absorbed in the glorious light which shall reach this earth at last!

And to the God of all grace, who has called us unto His eternal glory by Christ Jesus, be glory and dominion for ever and ever.

THE NOCTURNAL SERVICE

ON

THE EVE OF A FESTIVAL,

WHEN THE GREAT VESPERS ARE CONNECTED WITH THE MATINS.

THE GREAT VESPERS.

At sunset the person who kindles the lights comes to the Superior, bows and asks permission to begin ; then he goes up and strikes slowly the great bell, after which he goes down into the church, kindles the lights and makes ready the censer. Then he goes up again, rings all the bells, returns again to the church, lights the candles on the great candlesticks, places them in the midst of the church opposite the holy doors, and bows before the Priest who is to officiate. The Priest bows before the Superior, then three times before the holy doors and toward each side, while the brotherhood are sitting. Then he goes into the sanctuary, puts on the Epitrachelion, after which he kisses the cross on the upper part of it; then he takes the censer, puts incense into it, stands before the holy table, and says in a low voice the following prayer:

PRAYER OF THE INCENSE.

To Thee, O Christ, our God, we offer the incense as a spiritual perfume ; receive it upon Thine heavenly altar, and send down upon us the grace of Thy most Holy Spirit.

Then he censures before the holy table in the form of a cross, around and throughout the whole sanctuary, opens the holy doors and goes through them. The bearer of the light takes the great candlestick from the midst of the church with its lighted candle, holds it in his hand, and cries aloud:

Stand up.

All stand up. The Priest, entering through the holy doors, makes the sign of the cross with the elevated censer, goes and censures before each of the Ikons, first on the right, then on the left side, then before the Superior, then before each of the choirs according to their order. The bearer of the light goes before him with the candlestick, and when the Priest makes the sign of the cross with the censer and bows slightly, the bearer of the light also bows with him. The Priest goes then into the body of the church, comes before the brotherhood and the people, returns into the inner part of the church, stands between the two choirs, makes the sign of the cross with the censer toward the east, and cries aloud:

Master, bless us.

Hereupon he censens again before the Ikon of Christ the Redeemer, the Mother of God, and before the Superior; goes into the sanctuary, stands before the holy table, makes before it the sign of the cross with the censer, and says aloud :

Glory be to the Holy, Consubstantial, Life-giving and Undivided Trinity always; now and ever, and to ages of ages.

CHOIR: Amen.

Now the Priest begins at first with a low voice:

Come, let us worship before God, our King.

Then, with a loud voice:

Come, let us worship and fall down before Christ, our God and King.

Again, with a louder voice :

Come, let us worship and fall down before Christ Himself, our King and God.

Finally, very solemnly :

Come, let us worship and fall down before Him.

Immediately the Superior, with a loud voice, begins to sing slowly, and in unison with the choir, Psalm 103 :

Praise the Lord, O my soul.

Adding to each verse:

Blessed be the Lord.

Then the second choir:

O Lord, my God, Thou art very glorious. Blessed be the Lord, etc.

The Priest closes the holy doors and goes with the bearer of the light out of the sanctuary, both bow three times before the holy doors, turn toward the Superior and bow, and then toward both the choirs: then they go and take their proper place. When they come to the words of the psalm: In wisdom hast Thou made them all; —— and: Glory be to Thee, O Lord, who hast created all; the Priest comes in his Epitrachelion before the holy doors, and says in a low voice the following Prayers of the Lights:

FIRST PRAYER.

O Lord, merciful and gracious, long suffering, and of great kindness, hear our cry and accept the voice of our prayer; show some token upon us for good; lead us in the way that we may walk in Thy truth; make glad our hearts, that we may fear Thy holy Name, for Thou art great and doest wondrous things; Thou art God alone, and there is none like unto Thee among the gods, rich in mercy and excellent in strength to help, comfort and deliver all who trust in Thy holy Name. For to Thee, the Father, and the Son, and the

Holy Ghost, are due all honor, glory and worship, now and ever, and to ages of ages. Amen.

SECOND PRAYER.

O Lord, rebuke us not in Thy wrath, neither chasten us in Thy hot displeasure, but deal with us according to thy mercy ; for Thou art the physician who healest our souls. Oh ! lead us into the harbor of Thy will ; enlighten the eyes of our hearts to the knowledge of Thy truth ; grant us the remainder of this day and the residue of our life to live peacefully and without sin, through the intercession of the holy Mother of God and of all Thy saints. For Thine is the strength, and Thine is the kingdom and the power and the glory of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

THIRD PRAYER.

O Lord, our God, remember us, Thy sinful and unprofitable servants, when we call upon Thy holy and adorable Name, and let us not be put to shame while we trust in Thy grace ; but grant us, O Lord, all we ask for our salvation, that we may love and fear Thee with all our heart, and do Thy will in all things. For Thou art a good and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages. Amen.

FOURTH PRAYER.

O Thou, who art celebrated by the never-silent hymns of praise and ceaseless songs of glory of the holy powers, fill our mouth with Thy praise, that we may magnify Thy holy Name, and give us a portion and inheritance with all who fear Thee in truth and keep Thy commandments, through the intercession of the holy Mother of God and of all Thy Saints. For to Thee, the Father, and the Son, and the Holy Ghost, are due all praise, honor and worship, now and ever, to ages of ages. Amen.

FIFTH PRAYER.

O Lord God, who holdest all things in Thy holy hand, and art long suffering to us all, and art grieved at our evil

deeds, remember Thy compassions and Thy mercy ; visit us with thy goodness ; let us through Thy grace for the remainder of this day escape the manifold crafts of the evil one, and preserve our life blameless through the grace of Thine All-holy Spirit, through the mercy and compassion of Thine Only-begotten Son, with whom, together with Thine All-holy and Good and Life-giving Spirit, Thou art blessed now and ever, and to ages of ages. Amen.

SIXTH PRAYER.

O God, great and wonderful, Thou who rulest all things with unspeakable goodness and bountiful providence ; who hast also given us earthly goods, assured us of the promised Kingdom, and through the good things already given us, hast prepared for us the way ; and hast also preserved us from all evil since the beginning of this day ; grant that we may pass the remainder of it without sin, and before Thy holy glory praise Thee, our only good and gracious God. For Thou art our God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages. Amen.

SEVENTH PRAYER.

O great and most high God, who only hast immortality, and who dwellest in the light which no man can approach unto ; who hast formed all creatures in wisdom, and hast divided the light from the darkness, and hast appointed the sun to rule the day and the moon and the stars to rule the night ; and hast made us sinners worthy, even on this day, to come into Thy presence and to offer unto Thee our evening sacrifice ; O Thou, gracious God, let our prayer be set forth before Thee as incense, and receive it as a sweet-smelling savor. Grant us that the present evening and the coming night may be peaceful ; put on us the armor of light ; preserve us from nocturnal terrors and from every evil that walketh in darkness. Grant that the sleep which Thou hast given us for refreshment from our labor may be free from every vision of the devil. Vouchsafe, Thou Giver of all good gifts, that we may feel repentance upon our beds, and also by night remember Thy most holy Name ; and enlightened by the contemplation of Thy commandments, may arise in

the joy of our souls to praise Thy goodness, and to present supplications and prayers to Thy mercy for our sins and for all Thy people, that Thou wouldst visit them with Thy grace through the intercession of the holy Mother of God. For Thou art a good and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever,* and to ages of ages. Amen.

When the Psalm is ended the Priest says the great Ektene:

In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

So after every sentence of the Ektene.

PRIEST: For the peace that is from above and the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the stability of the Holy Churches of God, and the union of all, let us pray to the Lord.

For this Holy Temple, and them that in faith, piety and the fear of God enter into it, let us pray to the Lord.

For (the Most Holy Governing Synod, *or* Patriarch, *or* Metropolitan, *or* Archbishop), our Bishop N. N., the honorable Presbytery, the Diaconate in Christ, and for all the clergy and the laity, let us pray to the Lord.

For our most pious and divinely preserved Monarch (Emperor, *or* King, *or* Prince of the respective country) N. N., and all his palace and army, let us pray to the Lord.

That He would fight on his side and subdue under his feet every enemy and adversary, let us pray to the Lord.

For this city (*or* this habitation, *if it be a convent*), for every city and country, and all the faithful who inhabit them, let us pray to the Lord.

For healthfulness of the air, for plentiful fruits of the earth and peaceful times, let us pray to the Lord.

For them that travel by water and land, the sick, the suffering, prisoners and captives, and their salvation, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help, save, have mercy and guard us, O God, by Thy grace.

Commemorating our all-holy, spotless, most blessed and glorious Lady, the Mother of God and ever-Virgin Mary,

with all the Saints, let us commend ourselves and each other and all our life to Christ, our God.

CHOIR: To Thee, O Lord.

PRIEST: For all glory, honor and worship are due to Thee, the Father, the Son, and the Holy Ghost, now and ever, and to ages and ages.

CHOIR: Amen.

Then the choir begins to sing the first Psalm of David, adding three times to each verse the

Hallelujah.

THE FIRST CHOIR: Blessed is the man that walketh not in the counsel of the ungodly. Hallelujah, (*Three times*.)

THE SECOND CHOIR: Nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Hallelujah (*Three times*), etc.

Then is sung the first Antiphon—that is, the first, second and third Psalms.

At the conclusion of these Psalms the Priest says before the holy doors the following Ektene :

Again and again in peace let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Help, save, have mercy, and guard us, O God, by Thy grace.

CHOIR: Lord, have mercy.

PRIEST: Commemorating our all-holy, spotless, most-blessed and glorious Lady, the Mother of God and ever-Virgin Mary, with all Saints, let us commend ourselves and each other and all our life, to Christ our God.

CHOIR: To Thee, O Lord.

PRIEST: For Thine is the strength, and thine is the kingdom, and the power and the glory of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages.

CHOIR: Amen.

Then both choirs begin to sing alternately the second Antiphon—that is, the fourth Psalm :

Hear me when I call, O God of my righteousness, etc.

The fifth :

Give ear to my words, O Lord, etc.

And the sixth :

O, Lord, rebuke me not in Thine anger, etc.

At the end of this Antiphon the Priest again says the little Ektene :

Again and again, etc.

CHOIR: Lord have mercy, etc. (*See above.*)

At the close, the Priest:

For Thou art a good and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages.

CHOIR: Amen.

Finally, is sung in the same manner the third Antiphon—that is the seventh Psalm:

O Lord, my God, in Thee do I put my trust, etc.

And the eighth Psalm:

O Lord, our Lord, how excellent is Thy Name, etc.

(All these three Antiphons are sung in the great Vespers only on the eve of a Sunday; on the eve of the great Festivals and the Saints' days only the first Antiphon.)

During the singing of the first Antiphon the Deacon approaches the Superior, bows and goes into the Sanctuary with the officiating Priest, takes his Sticherion and Orarion, and after he has asked of the Priest the blessing and kissed his right hand, puts them on in the customary manner, then goes out of the Sanctuary, remains standing before the holy doors, and says after the ending of the third Antiphon, for the third time, the little Ektene:

Again and again, etc.

CHOIR: Lord have mercy, etc. (*See above.*)

At the close, the Priest:

For Thou art our God, and to Thee the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages.

CHOIR: Amen.

Such is the beginning of the great Vespers in the convents; in the cathedrals and parish churches the Priest and the Deacon vest themselves before the service; the first in the Epitrachelion and Phelonion, the second in the Sticherion and Orarion. Then goes the Deacon, and not the one who kindled the lights, before the Priest with the light at the censuring before the beginning of the Vespers, and reads also himself all the Ektenes. The Antiphons and the Psalm at the beginning: *Praise the Lord, O my soul, etc.*, are sung in full only in the convents; in the cathedrals and parish churches only selected verses from these Psalms, with the additions which have been given.

After the ending of the Ektene the reader bows, and announces the tunes appointed for the day. The choir on the right begin to sing the appointed tunes.

O Lord, I cry unto Thee, hear me; hear me, O Lord. O Lord, I cry unto Thee, give ear unto the voice of my prayer, when I cry unto Thee; hear me, O Lord.

The second choir:

Let my prayer be set forth before Thee as incense; the

lifting up of my hands as the evening sacrifice ; hear me, O Lord.

The rest of the Psalms 140 and 141 are read.

Then is begun the singing of the Sticheria, that is, hymns proper for the day, one of the following verses being used before each Stichion :

Bring my soul out of prison that I may praise Thy Name.

The righteous shall compass me about ; for Thou shalt deal bountifully with me.

Out of the deep have I cried unto Thee, O Lord ; Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

If Thou shouldst mark iniquities, O Lord, Lord, who shall stand ; but there is forgiveness with Thee.

For Thy Name's sake I have waited, O Lord, for Thee ; my soul hath waited on Thy Word ; my soul hath hoped in the Lord.

From the morning watch until the night, from the morning watch let Israel hope in the Lord.

For with the Lord is mercy, and with Him plenteous redemption ; and He shall redeem Israel from all his sins.

Praise the Lord, all ye nations ; praise Him, all ye people.

For His merciful kindness is great toward us, and the truth of the Lord endureth forever.

AT THE END : Glory be to the Father, and to the Son, and to the Holy Ghost.

Now and ever, and to the ages of ages. Amen.

During the singing of these verses and the Sticheria the Deacon takes the censer, receiving the blessing from the Superior or Priest, and censes around the Holy Table and before the Ikons in the church and before the congregation in the usual manner.

When is sung the verse above : *For His merciful kindness is great toward us*, both choirs come together into the midst of the church and remain there singing the Sticheria as far as : *Jesu Christ, Thou gentle Light.* (See below.)

The Priest, who till now has been vested in the Epitrachelion, puts on now (if he has not already done so, as is customary in the parish churches) the Phelonion, and makes the Little Entrance in the following manner :

The Deacon opens the holy doors ; then he goes, with the censer in his hand, through the north door out of the Sanctuary into the church, the Priest follows him in his Phelonion ; both are preceded by two light-bearers with lighted candles. The Priest stands before the holy doors ; at his right, but a little behind, stands the Deacon. The latter, holding the Orarion with three fingers of the right hand, bends slightly toward the Priest and says to him in a low voice, so that he alone can hear :

Let us pray to the Lord.

The Priest says silently the following prayer :

PRAYER AT THE ENTRANCE.

In the evening and morning, and at noonday, we praise Thee ; we give thanks to Thee and worship Thee, O, Thou Ruler of all things. Let our prayer come before Thee as incense, and guard our hearts that they incline not to words and thoughts of evil ; but deliver us from all that can ensnare our souls : for unto Thee, O Lord God, our eyes are lifted up, and in Thee have we trusted, O our God ; let us never be confounded. For all glory, honor and worship are due to Thee, the Father, and the Son, and the Holy Ghost, now and ever, and to ages of ages. Amen.

After the prayer the Deacon stands upright, and pointing with the Orarion toward the east, says to the Priest :

Master, bless the holy Entrance.

The Priest, giving the Benediction says :

Blessed be the Entrance of Thy Saints, O Lord, always, now and ever, and to ages of ages. Amen.

Then the Deacon goes and censes before the Ikons of the Redeemer and the Mother of God, and before the Superior or Priest, returns to his former place, and waits till the Singers have finished the Sticheria.

When these are ended, he goes into the midst of the holy doors, makes the sign of the cross with the censer, and says :

Wisdom, stand up.

The choir, still standing in the midst of the church, sings :

Jesus Christ, Thou gentle Light of the holy Glory of the immortal, heavenly, holy, and blessed Father, now, at the setting of the sun, as we behold the evening light, we praise Thee, O God, the Father, the Son, and the Holy Ghost. For it is meet at all times to praise Thee, O Son of God, Giver of Life, therefore also the whole world glorifieth Thee.

The light-bearers with the lights in their hands, precede the Priest and Deacon as far as the holy doors ; the Deacon goes into the Sanctuary and censes before the Holy Table, but the Priest bows before the holy doors, and after he has kissed them, he goes through ; the holy doors are closed, and the light-bearers retire.

At the close of the *Jesu Christ, Thou gentle Light*, the singers go to their places.

DEACON : Let us attend.

PRIEST : Peace to all.

DEACON : Wisdom, let us attend.

The Reader, standing in the midst of the church, says .

Prokimenon.

Prokimenon of Saturday :

The Lord is King, and is clothed with majesty.

VERS : The Lord is clothed and girded with strength.

VERS : For He hath established the world, and it cannot be moved.

VERS : Holiness becometh Thine house, O Lord, forever.

Prokimenon of Sunday :

Behold, praise now the Lord, all ye servants of the Lord.

VERS : Ye that stand in the house of the Lord, in the courts of the house of our God.

Prokimenon of Monday :

The Lord heareth me, when I call upon him.

VERS : When I call upon him, the God of my righteousness heareth me.

Prokimenon of Tuesday :

Thy mercy, O Lord, will feed me all the days of my life,

VERS : The Lord feedeth me, I lack nothing ; He maketh me to lie down in green pastures.

Prokimenon of Wednesday :

Save me, O God, for Thy Name's sake, and judge me by Thy strength.

VERS : Hear, O God, my prayer, give ear to the words of my mouth.

Prokimenon of Thursday :

My help cometh from the Lord, who hath made heaven and earth.

VERS : I have lifted up mine eyes unto the hills, from whence cometh my help.

Prokimenon of Friday :

Thou art my Defender, O God, and Thy mercy goeth before me.

VERS : Deliver me, O God, from mine enemies, and save me from them that rise up against me.

The choir repeats thrice the Prokimenon.

At the close of the Prokimenon the reader on Sundays, after he has bowed, goes to his place ; and on the great festivals and saints' days, he stands, after the Prokimenon is ended, in the midst of the church, and reads the Parœmia, that is, portions of the Old Testament Scriptures which are appointed for the Feast.

At the beginning of each Parœmion the Deacon says :

Wisdom.

READER : The reading from Genesis (*or the Prophets, or the Proverbs*).

DEACON : Let us attend.

The Reader reads the Paroemion.

At the close of these Paroemia, if such there be, otherwise after the Prokimennon, the Deacon goes before the holy doors, bows once, and reads the following Ektene of earnest prayer.

Let us say with our whole soul, and with our whole mind let us say,

CHOIR : Lord, have mercy.

DEACON : Lord Almighty, God of our fathers, we pray Thee, hear and have mercy.

CHOIR : Lord, have mercy.

DEACON : Have mercy upon us, O God, according to Thy great mercy ; we pray Thee, hear, and have mercy.

CHOIR : Lord, have mercy.

Thrice ; and so after every sentence of the Ektene.

DEACON : Again we pray for strength, victory, long and peaceful rule, health, and salvation of the most pious and Divinely-preserved Monarch (Emperor, King, Prince *of the respective country, viz.*) N., that the Lord, our God, may prosper him in all things, and subdue under his feet all his enemies and adversaries.

Again we pray for all his Christian army.

Again we pray for (the Most Holy Governing Synod, the Patriarch, the Archbishop) our Bishop N. N., and all our brethren in Christ.

Again we pray for our brethren the Priests, the Priest-monks, and for all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, protection, forgiveness, and remission of sins of the servants of God, the brethren of His holy abode.

Again we pray for the blessed and ever-memorable (most holy, Orthodox Patriarchs, for the pious Emperors and Orthodox Empresses), founders of this abode, and for all our Orthodox fathers and brethren who have fallen asleep before us, and who lie here or elsewhere.

Again we pray for them who bring forth fruit and do good deeds in this holy and all-venerable Temple, who labor and sing in it, and for the people that stand around, and are expecting from Thee great and rich mercy.

PRIEST : For thou art a gracious and merciful God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages.

CHOIR : Amen.

READER : Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, God of our fathers, and Thy Name is praised and glorified forever. Amen. O Lord, let Thy mercy be upon us, as our trust is in Thee. Blessed art Thou, O Lord, teach me Thy commandments. Blessed art Thou, O Master, make me to understand Thy commandments. Blessed art Thou, O Holy One, enlighten me with Thy commandments. Lord, Thy mercy endureth forever : despise not the work of Thy hands. To Thee, the Father, and the Son, and the Holy Ghost, honor is due ; to Thee is due praise ; to Thee is due glory ; now and ever, and to ages of ages. Amen.

Deacon, the Ektene of Prayer.

Let us complete our evening prayer to the Lord.

CHOIR : Lord, have mercy.

DEACON : Help, save, have mercy and guard us, O God, by Thy grace.

CHOIR : Lord, have mercy.

DEACON : That we may complete this evening in holiness, peace and without sin, let us ask from the Lord.

CHOIR : Grant, O Lord.

DEACON : For the Angel of Peace, the faithful guide, guardian of our souls and bodies, let us ask from the Lord.

CHOIR : Grant, O Lord.

DEACON : For pardon and remission of our sins and transgressions, let us ask from the Lord.

CHOIR : Grant, O Lord.

DEACON : For things that are good and profitable for our souls and for the peace of the world, let us ask from the Lord.

CHOIR : Grant, O Lord.

DEACON : That we may conclude the remainder of our lives in peace and penitence, let us ask from the Lord.

CHOIR : Grant, O Lord.

DEACON : For a Christian end of our lives, without pain and shame, peaceful and for a good defence before the fearful tribunal of Christ, let us ask from the Lord.

CHOIR : Grant, O Lord.

DEACON: Commemorating our all-holy, spotless, most blessed and glorious Lady, the Mother of God and ever-Virgin Mary, with all saints, let us commend ourselves and each other, and all our lives to Christ, our God.

CHOIR: To Thee, O Lord.

PRIEST (aloud): For thou art a good and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: Peace to all.

CHOIR: And to thy spirit.

DEACON: Bow your heads before the Lord.

CHOIR: To Thee, O Lord.

The Priest now prays silently.

THE PRAYER AT THE BOWING DOWN OF THE HEAD.

O Lord, our God, who hast bowed the heavens and come down for the salvation of the human race, look down upon Thy servants and upon Thine inheritance; for before Thee, the dreadful and merciful Judge, Thy servants have bowed their heads and inclined their necks, expecting no human help, but waiting for Thy mercy, and earnestly hoping for Thy salvation. Preserve them at all times, and on this present evening, and during the approaching night, from every enemy, and from every hostile influence of the devil, from vain thoughts and an evil mind.

ALoud: Blessed and glorified be the power of Thy Kingdom, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages.

CHOIR: Amen.

Here begins the Litany.

The Priest and the Deacon, with the censer, go out of the Sanctuary into the body of the church after the two light-bearers, who go before with the lights and before the singers, who follow after and sing the Litany-Sticheria of the Feast. In the body of the church the Deacon censes before the Ikon, the Superior or Priest, the choirs in their order, and before the people. At the close of the Litany-Sticheria, the Deacon remains in his place, standing near the Priest, and says aloud that all may hear:

THE LITANY.

O Lord, save Thy people, and bless Thine inheritance; visit thy world with grace and mercy; exalt the horn of Orthodox Christians, and send down upon us the riches of Thy

grace, through the intercession of our spotless Lady, the Mother of God, and ever-Virgin Mary, through the power of the precious life-giving Cross, through the aid of the venerable, heavenly, immaterial Powers ; of the venerable, glorious Prophet, Forerunner and Baptist John ; of the holy, glorious and renowned Apostles ; of our Holy Fathers, the high priests and great oecumenical Doctors, Basil the Great, Gregory the Divine, and John Chrysostom ; of our holy Fathers, Nicholas, Archbishop of Myra in Lycia, the Wonder-worker ; (of our Holy Fathers the Wonder-workers of all Russia, Peter, Alexis, Jonas and Philip) ; of the holy, glorious, and victorious Martyrs ; of our God-pleasing Fathers ; of the holy and righteous Ancestors of God, Joachim and Anna ; of the holy N. N. (*to whom the church is dedicated*), and of all Thy Saints : we beseech Thee, most merciful Lord, hear us sinners who pray unto Thee, and have mercy upon us.

CHOIR : Lord have mercy. (*Forty times.*)

DEACON : Again we pray for strength, victory, long and peaceful rule, health and salvation of the most pious and Divinely preserved Monarch (Emperor, King, *or* Prince N. N. *of the respective country*), that the Lord, our God, may prosper him in all things, and subdue under his feet all his enemies and adversaries.

(In Russia the Deacon mentions here the whole Imperial family by name.)

CHOIR ; Lord have mercy. (*Thirty times.*)

DEACON : Again we pray for (the Most Holy Governing Synod *or* Patriarch, *or* Metropolitan, *or* Archbishop) our Bishop N. N. and for all our brethren in Christ, and for every Christian soul, which burdened with grief and pain, seeks grace and help of God : for the protection of this holy abode and of all who dwell therein ; for the peace and stability of the whole world ; for the prosperity of the holy churches of God ; for aid and assistance to our fathers and brethren, who with diligence and piety labor and serve ; for the absent and for those who travel ; for the healing of those who lie down in sickness ; for the peace, forgiveness, and remission of sins of all our pious fathers and brethren, of blessed memory, who have gone before us ; the Orthodox who lie here and everywhere ; for the liberation of captives ; for our brethren who stand in service, and for all who serve and have served in this abode, let us say :

CHOIR : Lord, have mercy. (*Fifty times.*)

DEACON : Again we pray for the preservation of this city, of this holy abode, and of all cities and regions, from famine, pestilence, earthquakes, floods, fire, the sword, invasion by foreign nations, and civil strife ; that our good and gracious God would mercifully and kindly grant that we may be preserved from all passions which are excited against us ; that He would save us from the punishment which would justly fall on us, and have mercy upon us.

CHOIR : Lord, have mercy. (*Three times.*)

DEACON : Again we pray that God the Lord would hear the prayer of us sinners, and save us.

CHOIR : Lord, have mercy. (*Three times.*)

(He also silently commemorates some of the living and the dead, as he may see fit.)

PRIEST : Hear us, O God our Saviour, Thou Hope of all the ends of the earth, and of them that are afar off upon the sea, and be gracious, be gracious to us, O Master, because of our sins, and have mercy upon us ; for thou art a good and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages.

CHOIR : Amen.

PRIEST : Peace to all.

CHOIR : And to thy spirit.

DEACON : Let us bow down our heads before the Lord.

CHOIR : To Thee, O Lord.

Then all bow down their heads to the earth and the Priest prays aloud.

PRAYER OF THE LITANY.

Most gracious Lord and Master, Jesus Christ our God, favorably accept our prayer, through the intercession of our most spotless Lady, the Mother of God and ever-Virgin Mary, through the power of the venerable, heavenly, immaterial Powers ; of the venerable, glorious Prophet, Forerunner and Baptist, John ; of the holy, glorious and renowned Apostles ; of the holy, glorious and victorious Martyrs ; of our God-pleasing Fathers ; of our holy Fathers the high-priests and œcumenical Doctors, Basil the Great, Gregory the Divine, and John Chrysostom ; of our holy Fathers Nicholas, Archbishop of Myra in Lycia, the Wonder-worker ; (of our holy

Fathers the Wonder-workers of all Russia, Peter and Alexis, Jonas and Philip); (of the holy and glorious great Martyr George, the bearer of the sign of victory); of the holy N. N., whose memory we celebrate; of the holy and righteous Ancestors Joachim and Anna, and of all Thy Saints; make our prayer pleasing unto Thee, grant us remission of our transgressions; cover us with the shadow of Thy wings; drive away from us all our enemies and adversaries; quiet our souls; O Lord, have mercy on us and on Thy world, and redeem our souls, for Thou art good, and a lover of mankind.

CHOIR: Amen.

Then they stand up and begin to sing the Sticheria with the Stichi appointed for the day. The Deacon, the Priest, and the Singers follow the Light-bearers, who go before with lights into the church. Here a table is placed in the midst of the church, on which stands a plate with five loaves of bread, and beside it three vessels, one of wine, another of oil, and a third of wheat; the wine stands on the left, the oil on the right side, the wheat in front.

At the close of the hymn of the Sticheria the Reader says:

Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of Thy people Israel.

TRISAGION: Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us. (*Thrice.*) Glory be to the Father, and to the Son, and to the Holy Ghost; now and for ever, and to ages and ages. Amen.

All-holy Trinity, have mercy upon us; purify us, O Lord, from our sins; forgive us, O Master, our transgressions; visit our infirmities, O Holy One, and heal them for Thy Name's sake.

Lord, have mercy. (*Three times.*)

Glory be to the Father, and to the Son, and to the Holy Ghost; now and ever, and to ages of ages. Amen.

Our Father who art in Heaven, Hallowed be Thy Name, Thy Kingdom come; Thy will be done, as in Heaven, so on earth; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil.

PRIEST: For Thine is the Kingdom, and the Power, and the Glory, of the Father, and of the Son, and of the Holy Ghost; now and ever, and to ages of ages.

CHOIR: Amen.

Then after the Trisagion the Troparion to the Mother of God :

Rejoice, O Virgin, Mother of God, Mary endowed with grace, the Lord is with thee ; blessed art thou among women, and blessed is the fruit of thy womb, for thou hast borne the Saviour of our souls. (*Three times.*)

(On festival and saints' days instead of the Troparion is sung that of the saint, or of the festival, as is pointed out in the Typikon.)

The Deacon, after he has received the blessing from the Priest, censes about the table, then the Superior or Priest, then again the loaves, and says :

Let us pray to the Lord.

CHOIR : Lord, have mercy.

PRAYER AT THE BENEDICTION OF THE LOAVES.

PRIEST (aloud) : O Lord Jesu Christ, our God, who didst bless the five loaves (*in the wilderness*), and didst feed five thousand (*then the Priest takes one of the loaves, and points with it to the other loaves*), do Thou also bless these loaves (*the Priest points with his right hand to the loaves*), this wheat (*he points to the wheat*), this wine (*he points to the wine*), this oil (*he points to the oil*), and multiply them in this abode (*or in this city*), and in Thy whole world, and sanctify the faithful who eat of them. For it is Thou, O Christ, our God, who blessest and sanctifiest all things ; and to Thee, together with Thy eternal Father, and the all-holy, and good, and life-giving Spirit, we offer up praise and glory ; now and ever, and to ages of ages.

CHOIR : Amen.

Blessed be the Name of the Lord, now and to all ages. (*Three times.*)

Oftentimes it is customary in the whole Nocturnal Service that no Litany is said, and there is no Blessing of the Loaves, and then immediately after the Prayer at the Bowing down of the Head they begin to sing the Sticheria, with the Stichos appointed for the day, then : *Now lettest Thou, etc.*, the Trisagion, the Troparion and then immediately : *Blessed be the Name, etc.* The Reader reads Psalm 33 : *I will bless the Lord at all times ; His praise shall continually be in my mouth, etc.*, to verse 11 : *Shall not want any good.*

The Priest then goes and stands before the holy doors with his face turned toward the west, and says at the close of the reading, blessing the people :

The blessing of the Lord be upon you through His grace and mercy, always ; now and ever, and to ages of ages.

CHOIR : Amen.

Here in the convents there is a reading from the Acts of the Apostles, or

from the Epistles, or from the Revelation of S. John, as is appointed in the Typikon. The Priest and Deacon lay aside their ecclesiastical vestments, and they all sit down to hear the reading of the Scriptures. Then in the convents one of the brethren takes the blessed loaves, and after he has broken them upon a plate, divides them among all, pours the wine into a cup, and gives to all from the Superior to the last. In the cathedrals and parish churches this is no longer customary; but they begin after the *Amen* to read the six Psalms. (See below.)

THE GREAT MATINS.

AFTER the reading of the appointed Scriptures in the convents, but in the cathedrals and parish churches after the *Amen*, the bells are rung and the Reader begins:

Glory be to God on high, peace on earth, and good-will towards men. (*Three times.*)

O Lord, open Thou my lips, and my mouth shall show forth Thy praise. (*Twice.*)

Then he reads with a low and soft voice the following six Psalms of David:

Psalm 3: Lord, how are they increased that trouble me, etc. Psalm 37: O Lord, rebuke me not in Thy wrath, etc. Psalm 62: O God, Thou art my God, early will I seek Thee, etc.

At the end of the last Psalm is added:

I have thought upon Thee in the morning because Thou hast been my helper; therefore under the shadow of Thy wings will I rejoice. My soul hangeth upon Thee; Thy right hand hath upholden me.

Glory be to the Father, etc.

Now and ever, etc.

Hallelujah. (*Thrice.*) Glory be to Thee, O God. (*Thrice.*)

Lord have mercy. (*Thrice.*)

Glory be to the Father, etc.

Now and ever, etc.

Psalm 87: Lord God of my salvation, I cry unto Thee day and night; let my prayer come before Thee, incline Thine ears unto my cry, etc.

These two verses are repeated at the end of the Psalm. Then Psalm 102:

Praise the Lord, O my soul, and all that is within me His holy Name, etc.

The last verse of this Psalm is repeated. Psalm 142:

Lord, hear my prayer, etc.

At the close these verses follow :

Hear me, O Lord, for Thy righteousness' sake, and enter not into judgment with Thy servant. (*Twice.*) Let Thy good Spirit lead me in the right way.

Glory be to the Father, etc.

Now and ever, etc.-

Hallelujah. (*Thrice.*) Glory be to Thee, O God. (*Thrice.*)

When the Reader begins to read Psalm 87, the Priest goes in the Epitrachelion or Phelonion before the holy doors, and says silently the following morning prayers:

FIRST PRAYER.

We thank Thee, O Lord, our God, that Thou hast raised us from our beds and put into our mouth the words of Thy praise, and that we may worship Thee, and call upon Thy holy Name ; and so we implore Thy compassion, which Thou hast shown us through the course of our lives ; send down also now Thine aid upon those who stand before the face of Thy holy glory, waiting for the riches of Thy mercy ; let them praise Thine unspeakable goodness, as they serve before Thee continually with fear and love. For to Thee, the Father, and the Son, and the Holy Ghost, are due all honor and praise, glory and worship ; now and ever, and to ages of ages. Amen.

SECOND PRAYER.

In the night season our soul is awake unto Thee, O our God, for Thy commandments are light upon the earth ; teach us to do righteousness and holiness in Thy fear ; as we magnify Thee, our true God. Incline Thine ear and hear us ; remember, O Lord, every one who is here present and prays with us, and save them by Thy power ; bless Thy people and sanctify Thine inheritance ; grant peace to Thy world, to Thy churches, to Thy Priests, to our Sovereign, and to all Thy people. For blessed and praised is Thy all glorious and exalted Name of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages. Amen.

THIRD PRAYER.

In the night season our soul is awake unto Thee, O God ; for Thy commandments are light. Teach us, O God, Thy

righteousness, Thy commandments, and Thy justice. Enlighten the eyes of our minds, that we sleep not in sin unto death; banish all darkness from our hearts; grant us the Sun of Righteousness; preserve us in holiness of life by the seal of thy Holy Spirit; guide our steps in the way of peace; grant us to behold the morning dawn and the day with joy, that we may offer up to Thee our morning prayers. For Thine is the strength, and the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Ghost; now and ever, and to ages of ages. Amen.

FOURTH PRAYER.

O holy and incomprehensible God, our Lord, who hast commanded the light to shine out of the darkness, hast refreshed us with sleep in the night, and hast raised us up to praise and invoke Thy goodness: by Thy compassion receive us, who now adore and give thanks unto Thee according to our abilities, and grant us all things necessary to our salvation. Make us children of the light and of the day, and heirs of Thine eternal goodness. Remember also, O Lord, in the multitude of Thy mercies, all Thy people, and those who are present with us and pray with us, and all our brethren who, on land, on the sea, and in all parts of Thy dominion, desire Thy grace and help; and grant unto all the riches of Thy grace. That we, being saved, both soul and body, by trust in Thee, may praise the wonderful and blessed Name of the Father, and of the Son, and of the Holy Ghost; now and ever, and to ages of ages. Amen.

For Thou art a God of mercy, grace, and compassion, and to Thee the Father, and the Son, and the Holy Ghost, we offer up praise and glory; now and ever, and to ages of ages. Amen.

FIFTH PRAYER.

O Treasure of Goodness, ever-flowing Fountain, Holy Father, Wonderful, Almighty, Ruler of all things, Thee do we worship, and we implore Thee, invoking Thy grace and compassion, for help and protection for our humility: remember Thy servants, O Lord; receive from us all the morning prayer as incense before Thee, and reject none of us, but provide for us all in Thy compassion. Remember, O Lord,

those who watch and sing to the glorification of Thee, and of Thine Only-begotten Son, our God, and Thy Holy Spirit : be to them a Helper and Defender ; receive their prayers on Thy heavenly and spiritual Altar. For Thou art our God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

SIXTH PRAYER.

We thank Thee, O Lord, God of our salvation, that Thou makest all things work together for our good, that we may always look up to Thee, the Saviour and Benefactor of our souls ; for Thou hast refreshed us with rest in the past night, and hast raised us from our beds, and hast caused us to adore Thy holy Name. Therefore, we beseech Thee, O Lord, grant us grace and strength, that we may worthily sing unto Thee, and pray without ceasing, working out our salvation with fear and trembling, through the help of Thy Christ. Remember also, O Lord, those who call upon Thee in the night season ; hear them and have mercy upon them, and beat down under their feet their invisible and obstinate enemies. For Thou art the Prince of Peace and the Saviour of our souls, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

SEVENTH PRAYER.

O God and Father of our Lord Jesus Christ, who hast raised us from our beds, and hast assembled us at the hour of prayer, open by Thy grace our mouth, and accept the thanksgiving which we are enabled to offer ; teach us Thy righteousness ; for we know not how we should pray, unless Thou, O Lord, shouldst guide us by Thy Holy Spirit. Therefore, we beseech Thee, pardon, forgive, and overlook the sins we have committed, even unto the present hour, by thought, word, or deed, willingly or unwillingly ; for if Thou, Lord, shouldst mark iniquities, O Lord, who shall stand ? But with Thee is redemption ; Thou alone art the Holy-One, the Helper, the mighty Defender of our Life ; and to Thee we sing continual praise. Blessed and praised be the power of Thy kingdom, of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages. Amen.

EIGHTH PRAYER.

O Lord, our God, who hast banished from us weariness and slumber, and by a holy call hast summoned us even in the night to lift up our hands, and to confess the judgments of Thy righteousness, accept our prayers, supplications, confessions, and nocturnal service, and grant us, O God, faith that cannot be shaken, constant hope, and sincere love; bless our going out and our coming in, our deeds and works, our words and thoughts, and let us come to the dawn of day praising, blessing, and glorifying the goodness of Thine unspeakable mercy. That blessed may be Thine all-holy Name, and praised be Thy kingdom, of the Father, and of the Son, and of the Holy Ghost; now and ever, and to ages of ages. Amen.

NINTH PRAYER.

O merciful Lord, let the imperishable light of Thy Divine knowledge shine within our hearts, and open the eyes of our minds to understand the teachings of Thy gospel. Implant in us also the fear of Thy blessed commandments, that we, subduing all fleshly lusts, may lead a spiritual life, thinking and doing all things to Thy good pleasure. For Thou, O Christ, our God, art the Enlightener of our souls and bodies, and to Thee, together with Thine eternal Father, and Thine all-holy, and good, and life-giving Spirit, we offer up praise and glory; now and ever, and to ages of ages. Amen.

TENTH PRAYER.

O Lord, our God, who hast granted to men remission through repentance, and hast set forth unto us, as an example of confession and acknowledgment of sins, the pardon through repentance of the prophet David; do Thou, O Master, have mercy upon us according to Thy great goodness, and since we have fallen into many and great iniquities, blot out our transgressions according to the multitude of Thy mercies; for against Thee have we sinned, O Lord, who knowest the secret and hidden things of the human heart, and who alone hast power to forgive sins. Create within us a clean heart, and renew a right spirit within us; show us the joy of Thy salvation, and cast us not away from Thy presence; but grant, as the good and gracious God, that we,

even to our latest breath, may present unto Thee the offering of righteousness and sacrifices upon Thine holy Altars. Through the grace, and mercy, and compassion of Thine Only-begotten Son, with whom Thou art highly praised, together with Thine all-holy, good, and life-giving Spirit; now and ever, and to ages of ages. Amen.

ELEVENTH PRAYER.

O God, our God, who hast created the powers of mind and soul by Thy will, we beseech and implore Thee; accept our praise, which we, together with all Thy creatures, offer unto Thee, according to our abilities, and reward us with rich bounties of Thy goodness; for before Thee doth bow every knee in heaven, and on earth and under the earth; and everything that hath breath and every creature doth praise Thine incomprehensible glory; for Thou alone art the true God, and full of grace. For Thee do all the heavenly powers glorify, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory; now and ever, and to ages of ages. Amen.

TWELFTH PRAYER.

We praise Thee, we bless Thee, we glorify Thee, we give thanks unto Thee, O God of our Fathers, that Thou hast removed the shadows of the night and shown us again the light of the day; we implore Thy goodness to purify us from sin, and to receive our prayers according to Thy great mercy; for we flee unto Thee the merciful and Almighty God. Let the true Sun of Thy righteousness shine in our hearts, enlighten our understanding, and preserve all our senses, that we, walking honestly as in the day, in the way of Thy commandments, may attain unto everlasting life; for with Thee is the fountain of life, and that we may be made worthy of the joy of Thine inaccessible light. For Thou art our God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory; now and ever, and to ages of ages. Amen.

At the close of the six Psalms the Deacon goes out before the holy doors, bows before the Priest, and, as the latter goes into the Sanctuary, takes his place and says the great Ektene:

In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

(So after each sentence of the Ektene. See the Ektene at the beginning of the Vespers.)

Then the Deacon goes into the Sanctuary to his place, and the reader exclaims:

God is the Lord and is manifested unto us; blessed be He that cometh in the Name of the Lord.

VERS: O give thanks unto the Lord, for He is good, and His mercy endureth forever.

CHOIR: God is the Lord and is manifested unto us; blessed be He that cometh in the Name of the Lord.

READER: They compassed me about on every side, but in the name of the Lord I have withstood them.

CHOIR: God is the Lord, etc.

READER: I shall not die, but live, and declare the works of the Lord.

CHOIR: God is the Lord, etc.

READER: The stone which the builders refused is become the corner stone; this is the Lord's doing, and is marvellous in our eyes.

CHOIR: God is the Lord, etc.

Here the Troparia are sung according to the appointed tunes, either those of the festival, or of the saints, and of the Mother of God. Then:

CHOIR: Lord, have mercy. (*Three times.*)

Glory be to the Father, etc.

READER: Now and ever, etc.

Then they begin to read the Kathisms—that is, the prescribed Psalms of David for the appointed day, each division of the Kathisms ending with the words:

Glory be to the Father, etc.

And the Choir answers:

Now and ever, etc. Hallelujah. (*Thrice.*) Glory be to Thee, O God. (*Thrice.*) Lord, have mercy. (*Thrice.*)

Glory be to the Father, etc.

READER: Now and ever, etc.

Then he continues to read the next division. At the close of the first Kathism the Deacon goes out of the Sanctuary, remains standing before the holy doors, and says the little Ektene.

Again and again let us pray to the Lord.

CHOIR: Lord have mercy, etc.

THE PRIEST AT THE END : For Thine is the strength, and Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages.

CHOIR : Amen.

Then are sung the appointed Kathismal hymns, after which, in the convents, follows the reading of the homilies on the Gospel. Then is read, in the same way, the second Kathism, which ended with :

Glory be to the Father, *and* Hallelujah.

And the little Ektene also follows :

DEACON : Again and again, etc.

CHOIR : Lord, have mercy, etc.

THE PRIEST AT THE END : For Thou art a good and gracious God, and to Thee, etc.

CHOIR : Amen.

Whereupon the Kathismal hymns are sung again, and in the convents the reading of the homilies on the Gospel is continued.

Then commences the Polyelaion. The singers begin with solemn voice to sing Psalms 134 and 135, adding to each verse : *Hallelujah*.

FIRST CHOIR : Praise the Name of the Lord ; O ye servants, praise the Lord. *Hallelujah*.

SECOND CHOIR : Ye that stand in the house of the Lord, in the courts of the house of our God. *Hallelujah*, etc.

On the three Sundays before the Great Fast is also added Psalm 136.

By the waters of Babylon we sat down and wept. *Hallelujah*, etc.

Here the order of the service is somewhat varied. (a) When it is a festival or saint's day, while the Psalms are sung an Analogion is placed in the midst of the church, and upon it is laid the Ikon of the festival of the saint ; the Superior and the Priesthood robe themselves in the customary way, and going out of the Sanctuary through the holy doors, place themselves on each side of the Analogion, and the Superior distributes candles among the clergy and all the people ; then he takes the censer, and while a Deacon goes before with the candle, censers first around the Ikon on the Analogion, then going into the Sanctuary around the holy Table, and in the whole Sanctuary, then he goes out of the Sanctuary and censers before all the Ikons, then the Priesthood on both sides of the Analogion, both the Choirs, and the assembled people ; then again before the holy doors, and the Ikons of the Saviour, the Mother of God, and before that on the Analogion. At the same time the hymn in honor of the saint or of the festival is sung, as :

We exalt Thee, O Christ, Thou Giver of Life, who for our sake in the Flesh hast been born, *or* hast been baptized, etc.

Or : It is very meet highly to exalt thee, O Mother of

God, more honorable than the Cherubim, and beyond comparison more glorious than the Seraphim.

Or: We exalt thee, O High-priest, Father N. N., and honor thy holy memory, because thou dost intercede for us with Christ, our God.

These hymns of honor are sung several times, and before each the appointed verse from the Psalms. Then the whole ministering Priesthood go into the Sanctuary and take off their vestments; only he whose duty it is to serve remains robed, in order to read the Gospel. Sometimes the Gospel is read in the midst of the church before the Ikon, and after that the Priesthood return to the Sanctuary. (b) If it is a Sunday, during the singing of Psalms 134 and 135 the holy doors are opened, and while the Deacon goes before with the candle, the Priest censens about the Sanctuary, before the Ikons in the church, and the people, as is customary. After the Psalms above, instead of the hymns of honor, the following Troparia of praise are sung:

Blessed art Thou, O Lord, teach me Thy judgments.

The multitude of angels is astonished, beholding Thee, O Saviour, because Thou hast been numbered with the dead, but hast destroyed the stronghold of death, and hast raised up Adam with Thee, and delivered all from hell.

Blessed art Thou, O Lord, etc.

Why, O women, mingle ye the ointment with your tears of pity? The shining angel in the sepulchre said to the women who brought the ointment: Behold the sepulchre, and know that the Saviour is risen from the tomb.

Blessed art Thou, O Lord, etc.

Early in the morning hastened the women who bore the ointment, weeping, to Thy tomb; but the angel appeared to them and said: The time for weeping is past; weep not, but announce to the Apostles the Resurrection.

Blessed art Thou, O Lord, etc.

The women came with the ointment sorrowing to Thy tomb, but the angel spake unto them and said: Why seek ye the Living among the dead? for He, as God, is risen from the tomb.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Let us adore the Father, and the Son, and the Holy Ghost, the Holy Trinity in Unity, and crying out with Seraphim: Holy, Holy, Holy, art Thou, O Lord.

Now and ever, and to ages of ages. Amen.

Because that thou, O Virgin, hast borne the Giver of Life, hast freed Adam from sin, and hast turned the sorrow of Eve

into joy ; since He, the God-Man, who became flesh of thee, hath restored life again to those who had lost it.

Hallelujah. (*Thrice.*) Glory be to Thee, O God. (*Thrice.*)

At the close of the Troparia of Praise—but, on the festivals, immediately after the hymns of honor—the Deacon says the little Ektene :

Again and again, etc.

CHOIR : Lord have mercy, etc. (*See above.*)

THE PRIEST, AT THE END : For highly praised is Thy Name, and highly honored Thy Kingdom, of the Father, etc.

CHOIR : Amen.

After the Ektene the singers sing the Antiphons of the appointed tunes, or the Gradual, and then the bells are rung. After the Antiphon :

DEACON : Let us attend ; Wisdom.

READER : Prokimenon.

And reads the appointed verses from the Psalm of David.

The Choir sings the same three times.

DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

PRIEST : For Thou, our God, art holy, and dwellest with the holy, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages.

CHOIR : Amen.

DEACON : Let everything that hath breath praise the Lord.

The Choir sings the same.

DEACON : Praise the Lord in His sanctuary, praise Him in the firmament of His power.

CHOIR : Let every thing that hath breath praise the Lord.

DEACON : Let every thing that hath breath.

CHOIR : Praise the Lord.

DEACON : Let us pray God, the Lord, that we may be made worthy to hear the Holy Gospel.

CHOIR : Lord, have mercy. (*Thrice.*)

DEACON : Wisdom ; stand up ; let us hear the Gospel.

PRIEST : Peace to all.

CHOIR : And to thy spirit.

PRIEST : The reading from the Holy Gospel according to N. N.

CHOIR : Glory to Thee, O Lord ; glory to Thee.

DEACON: Let us attend.

The Priest reads the Gospel.

After the reading of the Gospel, the Choir:

Glory to Thee, O Lord; glory to Thee.

Here the order of the Service is again somewhat varied. (a) On Sundays, after *Glory to Thee, O Lord*, etc., is read this verse:

Having seen the Resurrection of Christ, let us adore Jesus, the Holy Lord, who is alone without sin. We adore Thy Cross, O Christ, and praise and glorify Thy Holy Resurrection, for Thou art our God; besides Thee we know no other, and on Thy Name do we call. O come, all ye faithful, let us adore the Holy Resurrection of Christ; for, behold, through the Cross came joy to all the world. Ever blessing the Lord, let us praise His Resurrection; for He hath suffered on the Cross, and through Death hath destroyed Death.

Then is sung Psalm 50:

Have mercy upon me, O God, etc.

Then the Choir sings:

Glory be to the Father, and to the Son, and to the Holy Ghost.

O Thou Merciful One, do away the multitude of our transgressions through the intercessions of the Apostles.

Now and ever, and to ages of ages. Amen.

O Thou Merciful One, do away the multitude of our transgressions through the intercessions of the Mother of God.

VERS: Have mercy on me, O God, after Thy great goodness; according to the multitude of Thy mercies, blot out my sins.

Jesus is arisen from the grave, as He foretold; and hath given us eternal life and great grace.

[b] On the festivals of the Lord, after the Gospel, and: *Glory to Thee, O Lord*, etc., is read Psalm 50: *Have mercy upon me, O God*, etc. Whereupon the choir: *Glory be to the Father*, etc., and the verse for the festival, as:

To-day are all things filled with joy, since Christ is born of the Virgin: or, is baptized in Jordan, etc. Now and ever, etc.

And again:

To-day are all things, etc.

VERS: Have mercy upon me, O God, etc.

At the close the Sticheron, or Hypakoe appointed for the festival.

[c] On the days of the Mother of God, or the Saints, follows after Psalm 50 :

Glory be to the Father, etc.

O Thou Merciful One, do away the multitude of our transgressions through the intercessions of the Mother of God (the Saint, the High Priest, the Martyr N.).

Now and ever, etc.

AGAIN : O Thou Merciful One, etc.

VERS : Have mercy upon me, O God, etc.

At the close the Hypakoe, or Sticheron, appointed for the festival of the Mother of God, the Saint, the High Priest, or the Martyr.

[d] On Sundays of the Great Fast, after the Gospel and : *Glory to Thee, O Lord*, is sung :

Having seen the Resurrection of Christ, etc. (*See above.*)

Then is read Psalm 50, as is usual on the Sundays. Then the Choir sings the following Troparia :

Glory be to the Father, etc.

Open unto me the gates of penitence, O Thou Giver of Life ; for my spirit watches in Thy holy Temple, bearing a bodily temple wholly polluted ; yet do Thou, the Merciful One, purify it with Thy merciful grace.

Now and ever, etc.

Lead me in the paths of salvation, O thou Mother of God ; for I have defiled my soul with shameful sins, and wasted my whole life in idleness ; but do thou set me free through thy intercessions from all impurity.

VERS : Have mercy upon me, O God, etc.

AT THE END : Remembering the multitude of my past iniquities, I tremble as condemned before the terrible Day of Judgment : yet hoping in Thy merciful grace, like David, I cry unto Thee : Have mercy upon me, O God, after Thy great goodness.

After the reading of the Gospel and during the singing of the above mentioned verses, the Priest, with two light-bearers going before him, passes out through the holy doors with the Book of the Gospels, which he holds on his breast, and places himself in the midst of the church, and the light-bearers place the candles on each side of him. Then comes the Superior, bows twice before the Book of the Gospels, kisses it, bows again once before it, and then before both Choirs. Then afterward the whole brotherhood and the people do the same. But on the holy festivals they kiss the Ikön of the Saint, which lies upon the Analogion in the midst of the church, and not the Book of the Gospels, and the Priest anoints all with the oil, which has been blessed at the blessing of the loaves during the Great Vespers, making with the oil the sign of the cross on the foreheads

of those who come. After the kissing of the Gospel, or of the Ikon of the saint, the Priest blesses with it the whole congregation, goes into the Sanctuary and closes the holy doors ; but the Deacon says in his customary place the following prayer :

O Lord, save Thy people, and bless Thine inheritance ; *to* : Hear us sinners, who pray unto Thee, and have mercy upon us. (*See above, in the Great Vespers.*)

CHOIR : Lord, have mercy. (*Twelve times.*)

PRIEST : Through the grace and mercy and compassion of Thine Only-begotten Son, with whom, and with Thine All-holy, Good, and Life-giving Spirit, Thou art blessed ; now and ever, and to ages of ages.

CHOIR : Amen.

Now begins the Kanon of the Festival, or of the Saint, and the Mother of God, which consists of nine hymns of several Troparia, and to each Troparion is added a Preface ; as :

Glory be to Thy holy Resurrection, O Lord ; *or*, Holy Father N., pray unto God for us ; *or*, O Most Holy Mother of God, save us, etc.

After the third hymn, the Deacon goes out of the Sanctuary, and standing before the holy doors, says the little Ektene :

Again and again, etc.

CHOIR : Lord, have mercy, etc.

PRIEST : For Thou art our God, and to Thee, the Father, etc.

CHOIR : Amen.

Then is sung the Kathismal hymn, or the Hypakoe of the day, and the Kanon is continued.

After the sixth hymn, the Deacon goes again out of the Sanctuary, and says the little Ektene.

Again and again, etc.

PRIEST : For Thou art the Prince of Peace, and the Saviour of our souls, and to Thee, the Father, etc.

CHOIR : Amen.

Then is sung the Kantakion and Ikos of the festival. Otherwise is read the Senaksarion—that is, the explanation of the festival, and sometimes also the Akathistos. Then the Kanon is continued.

At the close of the eighth hymn, the Reader exclaims: *Let us praise the Lord, Father, Son and Holy Ghost*, upon which all, bowing, cry out : *We praise, we bless and worship the Lord, singing unto Him and magnifying Him forever.* And they sing then the Katabasion—that is, the Irmos of the eighth hymn.

Then the Deacon censes about the holy Table, and all the Sanctuary, and says aloud :

Let us magnify with hymns of praise the Mother of God and the Mother of Light.

The Choir sings the following hymns of the Mother of God :

FIRST CHOIR : My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.

O thou, who art more honorable than the Cherubim, and beyond comparison more glorious than the Seraphim, who hast borne without corruption God, the Word ; we magnify thee, the true mother of God.

SECOND CHOIR : For He hath regarded the lowliness of His handmaiden : for, behold, from henceforth all generations shall call me blessed. O thou, who art more honorable, etc.

FIRST CHOIR : For He that is mighty hath done great things unto me, and Holy is his Name, and His mercy is on them that fear Him, from generation to generation. O thou, who art more honorable, etc.

SECOND CHOIR : He hath showed strength with His arm, He hath scattered the proud in the imagination of their heart. O thou, who art, etc.

FIRST CHOIR : He hath put down the mighty from their seat, and exalted the humble. He hath filled the hungry with good things, and the rich He hath sent empty away. O thou, who art more honorable, etc.

SECOND CHOIR : He hath holpen His servant Israel, and remembered His mercy (as He spake to our fathers) to Abraham and his seed forever. O thou, who art more honorable, etc.

During the singing of these Sticheria, and the ninth hymn of the Kanon which follows them, the Deacon censens in the whole church, and before all the people. At the end of the ninth hymn he gives back the censer, and says the little Ektene :

Again and again, etc.

CHOIR : Lord, have mercy, etc. (*See above.*)

PRIEST : For Thou art praised by all the heavenly hosts, and to Thee, the Father and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages.

CHOIR : Amen.

DEACON exclaims : Holy is the Lord, our God.

CHOIR : The same.

DEACON : For Holy is the Lord, our God.

CHOIR : Holy is the Lord, our God.

DEACON : Above all nations is our God.

CHOIR : Holy is the Lord our God.

Then is sung the Exapostellarion of the festival; and afterward the Choir begins to sing the Psalms of praise 148 and 149, adding to each verse :

To Thee is due the hymn of praise, O God.

FIRST CHOIR : Let everything that hath breath praise the Lord. Praise the Lord, O ye heavens ; praise Him in the height. To Thee is due the hymn of praise, O God.

SECOND CHOIR : Praise Him, all His angels ; praise Him, all His hosts. To Thee is due the hymn of praise, O God, etc.

The rest of the Psalm is usually read. Then the hymns of the festival are sung, and before each of them one of the following verses of Psalm 150 :

To do unto them the judgment, of which it is written, Such honor have all His Saints.

Praise God in His sanctuary ; praise Him in the firmament of His power.

Praise Him for His mighty acts ; praise Him according to His excellent greatness.

Praise Him with the sound of the trumpet ; praise him with psalter and harp. Praise Him with timbrels and dances ; praise Him with strings and organs.

Praise Him with loud cymbals ; praise Him with resounding cymbals. Let everything that hath breath praise the Lord.

Then both Choirs join together in the midst of the church and sing :

Glory be to the Father, and to the Son, and to the Holy Ghost ; now and ever, and to ages of ages. Amen.

Highly praised art thou, O Virgin, Mother of God, for through Him, who became incarnate in thee, is Hell made captive, Adam restored, the Curse removed, Eve set free ; Death slain, and we restored to life. Therefore we praising thee, cry aloud : Blessed be Christ, our God, who hath so willed : Glory be to Thee.

This verse is sung only on Sundays ; but on festivals, or on saints' days, is sung the appointed verse :

THEN THE PRIEST : Glory be to Thee, who hast showed us the Light.

CHOIR, THE DOXOLOGY : Glory be to God on high, peace on earth, and good-will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord, Thou heavenly King, God the Father Almighty ; O Lord, Thou, Only-begotten Son,

Jesu Christ; and Thou, Holy Ghost. O Lord God, Thou Lamb of God, Son of the Father, that hast taken away the sins of the world, have mercy upon us; Thou, that hast taken away the sins of the world, receive our prayer; Thou, that sittest at the right hand of the Father, have mercy upon us. For Thou only art holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee and praise Thy Name forever, and to ages of ages. Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, God of our fathers, and Thy Name is praised and glorified forever. Amen.

O Lord, let Thy mercy be upon us, as our trust is in Thee. Blessed art Thou, O Lord, teach me Thy judgments. (*Thrice.*) Lord, Thou hast been our refuge from generation to generation; I said: Lord, be merciful unto me, heal my soul: for I have sinned against Thee. Lord, I flee unto Thee; teach me to do Thy will, for Thou art my God; for with Thee is the fountain of life, and in Thy light shall we see light; continue thy mercy unto them that know Thee.

O Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us. (*Thrice.*) Glory be to the Father, and to the Son, and to the Holy Ghost; now and ever, and to ages of ages. Amen.

O Holy and Immortal, have mercy upon us.

O Holy God, Holy and Mighty, etc.

Then on the Sundays one of the following Troparia:

To-day is salvation come unto the world; let us sing to Him who rose from the grave, the Prince of our Life; He hath destroyed Death by Death, and hath given us the victory and great mercy.

Or: O Lord, who art arisen from the grave, hast broken the bonds of hell, and destroyed the condemnation of death; when Thou hadst saved all from the net of the enemy, and appeared unto Thine Apostles, Thou didst send them forth to proclaim the Gospel, and give peace unto the whole world, which is now become the kingdom of Thy grace.

On festivals, instead of these Troparia, the Troparion of the festival is sung.

Then the singers go to their places, and the Deacon says the Ektene of Earnest Prayer.

Have mercy upon us, O God, according to thy great mercy; we pray Thee, hear and have mercy.

CHOIR: Lord, have mercy. (*Three times, etc., to Amen.*)

Then the following Ektene:

Let us complete our morning prayers to the Lord.

CHOIR: Lord, have mercy, etc.

After the exclamation of the Priest, at the end of the Ektene: *Peace to all.*

CHOIR: And to thy spirit.

DEACON: Let us bow down our heads before the Lord.

CHOIR: To Thee, O Lord.

The Priest prays silently.

THE PRAYER AT THE BOWING DOWN OF THE HEAD.

O Holy Lord, who dwellest on high, and hast respect unto the lowly, and with Thine all-seeing eye beholdest every creature; before Thee have we bowed the neck of our heart and body, and we beseech Thee, O Thou Most Holy One, stretch forth Thine invisible hand from Thy holy habitation and bless us all; and in whatsoever we have sinned, willingly or unwillingly, forgive us, as the good and gracious God, and grant us Thy temporal and eternal gifts of grace.

ALoud: For to Thee it belongeth to have mercy and to save us, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory; now and ever, and to ages of ages.

CHOIR: Amen.

Here follows the Benediction.

DEACON: Wisdom.

CHOIR: Give the Benediction.

PRIEST: Blessed is Christ, our God, always; now and ever, and to ages of ages.

CHOIR: Amen.

Strengthen, O God, our Orthodox Monarch (Emperor, King, or Prince of the respective country) N. N., and the Holy Orthodox Faith, and all Orthodox Christians, for ever and ever.

PRIEST: Most Holy Mother of God, save us.

CHOIR: Thou who art more honorable than the Cherubim, and beyond comparison more glorious than the Seraphim, who hast borne without corruption God, the Word, we magnify thee, the true mother of God.

PRIEST : Glory be to Thee, Christ, O God, our Hope ;
glory be to Thee.

CHOIR : Glory be to the Father, etc.

Lord, have mercy. (*Thrice.*)

Give the Benediction.

The Priest opens the holy doors, and gives the following Dismissal :

Christ, our true God (Who is risen from the dead ; *or*,
Who was baptized in the Jordan ; *or*, Who was transfigured
upon Mount Tabor ; *according to the occasion of the festival*),
through the intercessions of His all-spotless Mother, of the
holy, glorious, and all-celebrated Apostles, of our holy
Father N. (*of the day*), and of all Saints, have mercy upon
us, and save us, as Thou art good and gracious.

CHOIR : Amen ; *or*, Lord, have mercy. (*Thrice.*)

Then follows the First Hour.

THE FIRST HOUR.

PRIEST : Blessed be our God always, etc.

READER : Amen.

Glory be to Thee, O God ; glory be to Thee.

O Heavenly King, Comforter, Thou Spirit of Truth, omni-
present and filling all things, Treasure of Goodness and Giver
of Life, come and make Thine abode in us, Thou Gracious
One, purify us from every stain, and save our souls.

TRISAGION : O Holy God, Holy and Mighty, etc.

Glory be to the Father, etc.

Most Holy Trinity, have mercy upon us ; purify us, O
Lord, from our sins ; forgive us, O Master, our transgres-
sions ; visit our infirmities, O Holy One, and save us for Thy
Name's sake.

Lord, have mercy. (*Thrice.*)

Glory be to the Father, etc.

Our Father, Who art in Heaven, etc.

PRIEST : For Thine is the Kingdom, etc.

READER : Amen.

After the Trisagion :

Lord, have mercy. (*Twelve times.*)

Come, let us worship before God, our King, etc.

Then Psalm 5:

O Lord, receive my words, consider my meditation, etc.

Psalm 89:

Lord, Thou hast been our refuge from generation to generation, etc.

Psalm 100:

Of mercy and judgment will I sing unto Thee, O Lord, etc.

Glory be to the Father, etc.

Hallelujah. (*Thrice.*) Glory be to Thee, O God. (*Thrice.*) Lord, have mercy. (*Thrice.*)

Glory be to the Father, etc.

And then the Troparion of the saint or of the festival, then:

Now and ever, etc.

What name shall we give thee, O most blessed ; Heaven, since from thee hath arisen the Sun of Righteousness ; Paradise, since from thee hath bloomed forth the Flower of Incorruption ; Virgin, since thou hast remained spotless ; pure Mother, since thou hast held in thy holy arms the Son, the God of all things ? beseech Him therefore to save our souls.

Order my steps according to Thy word, so that no wickedness shall have dominion over me. Deliver me from the oppression of men, and I will keep Thy commandments.

Make Thy face to shine upon Thy servant, and teach me Thy statutes.

Let my mouth be filled with Thy praise, O Lord, that I may sing of Thine honor and greatness all the day long.

In the season of Lent, or when instead of : *God is the Lord, who hath showed us light*, there is sung at Matins *Hallelujah*, the following Troparia are read instead of the Troparion of the festival or of the saint, and thus: the Priest, standing before the holy doors, sings:

In the morning hear my voice, my King and my God.

FIRST CHOIR: The same.

PRIEST: Lord, receive my words, give ear unto my cry.

SECOND CHOIR: In the morning hear, etc.

PRIEST, THE SECOND VERSE: For unto Thee will I pray, O Lord.

FIRST CHOIR: In the morning hear, etc.

PRIEST: Glory be to the Father, etc.

READER: Now and ever, etc.

What name shall we give thee, O most blessed ? etc.

Then the following verses are sung, thus:

FIRST CHOIR : Order my steps, etc.

SECOND CHOIR : The same.

FIRST CHOIR : Deliver me from the oppression, etc.

SECOND CHOIR : The same.

FIRST CHOIR : Make Thy face to shine, etc.

SECOND CHOIR : The same.

FIRST CHOIR : Let thy mouth be filled, etc.

SECOND CHOIR : The same.

FIRST CHOIR : Again the same.

THEN THE TRISAGION : O Holy God, etc.

After the Lord's Prayer follows the Kontakion of the saint, or of the festival. But in Lent, instead of this, the following Troparia, on Monday, Tuesday, and Thursday.

Let us with heart and mouth unceasingly praise the most glorious Mother of God, who is holier than the angels, acknowledging her as the Mother, who in truth hath borne God manifest in the Flesh, and who continually prays for our souls.

On Wednesday and Friday : Hasten to our assistance, O Christ, our God, before we are enslaved by the enemy, who blasphemeth Thee, and hindereth us ; destroy with Thy cross our foes, that they may acknowledge, O Thou who alone art gracious, how Faith gives strength to the Orthodox, through the intercessions of the Mother of God.

On Saturday : O Lord, to Thee, the Creator of our race, the world offers, as the first fruits of nature the divinely inspired martyrs ; for the sake of their intercessions, through the Mother of God, preserve in perfect peace Thy Church and Thy communion, O Thou Gracious One.

Lord, have mercy. (*Forty times.*)

THE PRAYER.

O Christ, who art worshipped and glorified always and at all times, in heaven and on earth, God, long suffering, of much grace and of much mercy, who lovest the righteous and hast pity upon sinners, who callest all men to salvation through the tidings of good things to come ; do Thou, O Lord, receive the prayers which we at this hour offer unto

Thee, and order our life according to Thy commandments ; sanctify our souls, purify our bodies, direct our thoughts, make pure our minds, and deliver us from all pain and suffering. Surround us with Thy holy angels, that we, guarded and guided by their watch, may come to the unity of the faith and to the knowledge of Thine inaccessible glory ; for Thou art praised from ages to ages. Amen.

Lord have mercy. (*Thrice.*)

Glory be to the Father, etc.

Thou who art more honorable than, etc.

Give the benediction, Father, in the Name of the Lord.

PRIEST: God have mercy upon us and bless us. Lift up the light of Thy countenance upon us and be gracious unto us.

READER: Amen.

And the closing prayer of the first hour. (See below.)

But in Lent the Priest says after: *God have mercy upon us*, the following prayer in three sections. After each section all bow down.

PRAYER OF SAINT EPHREM SYRUS.

Lord and Master of my life, give me not the spirit of idleness, of despondency, of ambition and unprofitable words.

But give to me, Thy servant, the spirit of chastity, of humility, of patience and of love.

Teach me, O Lord, my King, to see mine own faults, and not to condemn my brother ; for Thou art praised from ages to ages. Amen.

Then they all bow down twelve times, with the exclamation: *O God, purify me, a sinner*, and then again follows the prayer: *Lord and master of my life, etc.*, when they bow down only once.

THE CLOSING PRAYER OF THE FIRST HOUR.

O Christ, Thou true Light, which enlighteneth and sanctifieth every one that cometh into the world, let the light of Thy countenance dawn upon us, that in it we may see the inaccessible light, and direct our steps to the fulfilment of Thy commandments, through the intercession of Thy pure Mother and of all Thy saints. Amen.

Glory be to the Father, etc.

Lord, have mercy. (*Thrice.*)

Give the Benediction.

PRIEST : Christ, our true God, etc.

READER : Amen, *or*, Lord, have mercy. (*Thrice.*)

On Sundays and festivals, after the Great Matins, the close of the first hour is somewhat altered; and the above closing prayer : *O Christ, Thou true Light*, is read by the Priest, and the Choir answers with the following hymn :

To thee, the victorious leader of hosts, we offer the triumphal song. To thee, as those delivered from evils, O Mother of God, we, thy servants, ascribe our thanks. And, since thou possessest invincible power, set us free from every calamity, that we may cry unto thee: Rejoice, thou unmarried bride.

PRIEST : Glory be to Thee, Christ, O God, our hope, etc.

CHOIR : Glory be to the Father, etc. Lord, have mercy.
(*Thrice.*)

Give the Benediction.

PRIEST : Christ, our true God, etc.

THE LITURGIES

OF

SS. JOHN CHRYSOSTOM AND BASIL THE GREAT.

PRIEST: Blessed be the Kingdom of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the peace from above, and for the salvation of our souls, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the peace of the whole world, for the prosperity of the Holy Churches of God, and for the unity of all, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For this Holy House, and for those who enter it with faith, piety, and the fear of God, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the Most Holy Governing Synod, for the Metropolitan, for the honorable Presbytery, for the Diaconate in Christ, and for all the Clergy and Laity, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the most pious and God-protected Sovereign ——— and family, all their court and army, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: That He would fight on their side, and put under their feet all who hate and oppose them, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For this city, for every city and country, and for the faithful who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For seasonable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For all who travel by land or by water, for the sick, for the suffering, for prisoners, and for their welfare, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: That we may be delivered from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Help, save, have mercy, and preserve us, O God, by Thy grace.

CHOIR: Lord, have mercy.

PRIEST: Commemorating our all-holy, spotless, most-blessed, and glorious Lady, the Mother of God, and ever-Virgin Mary, with all the Saints: let us commend ourselves, and each other, and all our life, to Christ our God.

CHOIR: To Thee, O Lord.

PRIEST (silently): O Lord our God, whose power is incomparable, whose mercy is infinite, whose glory is incomprehensible, and whose love towards mankind is unspeakable, of Thine own tenderness, O Lord, look down upon us, and upon this Holy House, and pour out upon us, and upon them that pray together with us, the riches of Thy mercies and compassions.

ALoud: For all glory, honor, and worship are due to Thee, Father, Son, and Holy Ghost, now and ever, and to ages of ages.

CHOIR: Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Both now and ever, and to ages of ages. Amen.

Bless the Lord, O my soul; O Lord, Thou art blessed.

PSALM 102 (103).

Bless the Lord, O my soul: and all that is within me, bless His Holy Name.

* * * * *

PRIEST: Again and again in peace let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Help, save, have mercy, and preserve us, O God, by Thy Grace.

CHOIR: Lord, have mercy.

PRIEST: Commemorating our all-holy, spotless, most-blessed and glorious Lady, the Mother of God and ever-Virgin Mary, with all the Saints; let us commend ourselves, and each other, and all our life, to Christ our God.

CHOIR: To Thee, O Lord.

PRIEST (silently): O Lord our God, save Thy people, and bless Thine inheritance; maintain the fulness of Thy Church; sanctify Them that love the beauty of Thy House; glorify them by Thy Divine power, and forsake not them who put their trust in Thee.

ALoud: For Thine is the might, and Thine is the kingdom, the power, and the glory, Father, Son, and Holy Ghost, now, and ever, and to ages of ages.

CHOIR: Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost.

PSALM 145 (146).

Praise the Lord, O my soul; while I live I will praise the Lord; I will sing praise unto my God while I have being; yea, as long as I have any being, I will sing praise unto my God.

* * * *

The Lord shall reign for ever: thy God, O Sion, from generation to generation.

Both now, and ever, and to ages of ages. Amen.

Only-begotten Son, and Word of God, who art Immortal, and didst vouchsafe for our salvation to take flesh of the Holy Mother of God and ever-Virgin Mary; and without change didst become Man, and wast crucified, Christ our God; and by death didst overcome death, being one in the Holy Trinity, and glorified with the Father and the Holy Ghost; O save us.

PRIEST: Again and again in peace let us pray to the Lord.

CHOIR: Lord have mercy.

PRIEST: Help, save, have mercy, and preserve us, O God, by Thy Grace.

CHOIR: Lord, have mercy.

PRIEST: Commemorating our all-holy, spotless, most-

blessed and glorious Lady, the Mother of God and ever-Virgin Mary, with all the Saints: let us commend ourselves, and each other, and all our life, to Christ our God.

CHOIR: To Thee, O Lord.

PRIEST (silently): O Thou, Who hast given us grace at this time with one accord to make our common supplications unto Thee, and didst promise that when two or three are gathered together in Thy Name, Thou wilt grant their requests; fulfil now, O Lord, the petitions of Thy servants as may be most expedient for them, grant us in this age the knowledge of Thy truth, and in the ages to come life everlasting.

ALoud: For Thou art the good God, and the Lover of men, and we ascribe glory to Thee, Father, Son, and Holy Ghost, now, and ever, and to ages of ages.

CHOIR: Amen.

Remember us, O Lord, when Thou comest into Thy Kingdom.

S. MATTHEW, 5.

Blessed are the poor in spirit, for theirs is the kingdom of Heaven.

* * * * *

Glory be to the Father, and to the Son, and to the Holy Ghost.

Both now, and ever, and to ages of ages. Amen.

While the Choir are singing the same, which, in order after the two foregoing Psalms, constitute The Third Antiphon, the Priest proceeds to make the Little Entrance.

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Master, Lord, and our God, Who hast ordained in Heaven hosts and armies of Angels and Archangels for the ministry of Thy Glory: grant that with our entrance there may be an entrance of Holy Angels ministering together with us, and with us glorifying Thy Goodness. For all glory, honor, and worship are due to Thee, the Father, the Son, and the Holy Ghost, now, and ever, and to ages of ages.

PRIEST: Blessed be the entrance of Thy Saints, always, now, and ever, and to ages of ages.

Then aloud, the third Antiphon being ended,

Wisdom! Upright!

CHOIR: O come, let us worship and bow down to Christ: O Son of God; Who didst rise from the dead, save us who sing to Thee, Alleluia.

Then follow other Troparia proper for the day.

PRIEST: O God, Who art Holy; Who retest in the Hobbies; who art hymned with the Thrice-Holy voice by the Seraphim, glorified by the Cherubim, and worshipped by all the Heavenly Powers; Who didst from nothing call all things into being; Who didst create man after Thine image and likeness, and didst adorn him with all Thy graces; Who givest to him that asketh wisdom and understanding, and lookest not with disdain upon the sinner, but affordest him repentance unto salvation; Who hast vouchsafed that we, Thy humble and unworthy servants, should stand even at this time before the Glory of Thy Holy Altar, and should offer to Thee the worship and praise that is due; also receive Thyself, O Master, out of the mouths of us sinners the Thrice-Holy Hymn, and visit us in Thy Goodness. Forgive us every offence, voluntary and involuntary; sanctify our souls and bodies; and grant that we may serve Thee in holiness all the days of our life; through the intercession of the Holy Mother of God, and all the Saints who have pleased Thee from all ages.

ALoud: For Holy art Thou, our God, and we ascribe Glory to Thee, Father, Son, and Holy Ghost, now, and ever, and to ages of ages.

CHOIR: Amen.

THE THRICE-HOLY HYMN.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Both now, and ever, and to ages of ages. Amen.

Holy and Immortal, have mercy upon us.

Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.

The Priest also repeats the Thrice-Holy Hymn, silently.

PRIEST: Blessed is He that cometh in the Name of the Lord.

Blessed art Thou upon the glorious Throne of Thy Kingdom, Who sittest upon the Cherubim, always, now, and ever, and to ages of ages.

THEN ALOUD: Let us attend.

PRIEST: Peace to all.

CHOIR: And to thy spirit.

PRIEST: Wisdom!

READER: The reading from the Holy Apostle——.

PRIEST: Let us attend.

The Reader then reads the Apostle.

When ended, the Priest saith,

Peace to thee.

READER: And to thy spirit.

PRIEST: Wisdom!

CHOIR: Hallelujah. Hallelujah. Hallelujah.

PRIEST (silently): O Master, Lover of men, cause the inextinguishable light of Thy Divine knowledge to shine forth in our hearts, and open the eyes of our understanding, that we may comprehend the precepts of Thy Gospel. Plant in us also the fear of Thy blessed commandments, that we, trampling upon all carnal lusts, may seek a spiritual citizenship, both thinking and doing always such things as are well-pleasing in Thy sight. For Thou art the Illumination of our souls and bodies, Christ, our God, and we ascribe Glory to Thee, with Thy Father Unoriginate, and Thy All-Holy, Good and Life-giving Spirit, now, and ever, and to ages of ages.

PRIEST: (aloud): Wisdom! Upright, let us hear the Holy Gospel. Peace to all.

CHOIR: And to thy spirit.

PRIEST: The reading from the Holy Evangelist——.

CHOIR: Glory be to Thee, O Lord, Glory be to Thee.

PRIEST: Let us attend.

The Priest then reads the Gospel.

CHOIR: Glory be to Thee, O Lord, Glory be to Thee.

PRIEST: Let us all say with our whole soul, and with our whole mind let us say,

CHOIR: Lord, have mercy.

PRIEST: Lord Almighty, God of our fathers, we pray Thee, hear, and have mercy.

CHOIR: Lord, have mercy.

PRIEST: Have mercy upon us, O God, according to Thy great mercy; we pray Thee, hear, and have mercy.

CHOIR: Lord, have mercy.

PRIEST: Again we pray for the pious and orthodox Christians.

CHOIR: Lord, have mercy.

PRIEST: Again we pray for strength, victory, long and sole rule, health, and salvation of the most pious and God-protected Sovereign ——; and we most earnestly beseech the Lord our God to prosper him in all things, and put under his feet all who hate and oppose him.

CHOIR: Lord, have mercy.

PRIEST: Again we pray for the Most Holy Governing Synod, and for our Metropolitan ——.

CHOIR: Lord, have mercy.

PRIEST: Again we pray for all Christian armies.

CHOIR: Lord, have mercy.

PRIEST: Again we pray for our brethren, the Priests, Monks, and the whole Brotherhood in Christ.

CHOIR: Lord, have mercy.

PRIEST: Again we pray for the Orthodox Patriarchs, for their Majesties, Kings and Queens; for the blessed and ever-memorabile Founders of this holy abode; for our Fathers and Brethren that have fallen asleep before us, and lie here; and for the Orthodox departed everywhere.

CHOIR: Lord, have mercy.

PRIEST: Again we pray for mercy, life, peace, health, salvation, protection, forgiveness, and remission of sins of the Servants of God, the Brethren of this holy abode.

CHOIR: Lord, have mercy.

PRIEST: Again we pray for them that bring forth fruit, and do good deeds in this holy and all-venerable Temple, for them that labor, for them that sing; and for the people that stand round about, and are looking unto Thee for the riches of Thy mercy.

CHOIR: Lord, have mercy.

PRIEST (silently): O Lord, our God, we pray Thee to receive this fervent supplication from Thy servants, and have mercy upon us according to Thy great goodness; and

look down with compassion upon us, and upon all Thy people, who are now looking unto Thee for the riches of Thy mercy.

ALoud: For Thou art a merciful God, and the Lover of men, and we ascribe Glory to Thee, Father, Son, and Holy Ghost, now, and ever, and to ages of ages.

CHOIR: Amen.

If there be an offering for the dead, the Priest then saith :

Have mercy upon us, O God, according to Thy great mercy ; we pray Thee, hear, and have mercy.

CHOIR: Lord, have mercy.

PRIEST: Furthermore we pray for the rest of the souls of Thy servants — —, that Thou wouldst forgive them all their sins, voluntary and involuntary.

CHOIR: Lord, have mercy.

PRIEST: Where the righteous rest, there make their souls to rest, O Lord our God.

CHOIR: Lord, have mercy.

PRIEST: That Thou wouldst grant them the mercy of God, the Kingdom of Heaven, and forgiveness of their sins, we ask from Thee, O Christ, the immortal King and God.

CHOIR: Grant, O Lord.

PRIEST (silently): O God of all spirits and of all flesh, Who hast destroyed Death, trodden down Satan, and given Life to Thy world ; grant, O Lord, that the souls of Thy Servants — —, departed this life, may rest in pleasant, happy, and peaceful places, whence pain, grief, and sighing are driven away. Forgive, O blessed Lord, Thou Lover of men, the sins they have committed in thought, word, and deed ; for there is no man that liveth and sinneth not, Thou only art without sin, Thy righteousness is an everlasting righteousness, and Thy word is the truth.

ALoud: For Thou art the Resurrection and the Life, Christ our God and the Rest of Thy departed Servants — — ; and we ascribe Glory to Thee, with Thy Father Unoriginate, and Thy All-holy, Good, and Life-giving Spirit, now, and ever, and to ages of ages.

CHOIR: Amen.

But if there be no departed person commemorated, the foregoing is omitted and the Priest proceeds :

Catechumens, pray to the Lord.

CHOIR : Lord, have mercy.

PRIEST : Let us, the Faithful, pray for the Catechumens.

CHOIR : Lord, have mercy.

PRIEST : That the Lord may have mercy upon them.

CHOIR : Lord have mercy.

PRIEST : That he may teach them the word of truth.

CHOIR : Lord, have mercy.

PRIEST : That He may reveal to them the gospel of righteousness.

CHOIR : Lord have mercy.

PRIEST : That He may unite them to His Holy, Catholic, and Apostolic Church.

CHOIR : Lord have mercy.

PRIEST : Save, have mercy, help, and guard them, O God, by Thy Grace.

CHOIR : Lord, have mercy.

PRIEST : Catechumens, bow your heads to the Lord.

CHOIR : To Thee, O Lord.

PRIEST, silently. (*S. Chrysostom.*) PRIEST, silently. (*S. Basil.*)

O Lord our God, Who dwellest on high, and beholdest the humble, Who didst send for the Salvation of the race of men Thine Only-begotten Son, our God and Lord Jesus Christ: look down upon Thy servants the Catechumens, who have bowed their necks before Thee, and make them worthy in due season of the laver of regeneration, the forgiveness of sins, and the robe of immortality. Unite them to Thy Holy, Catholic, and Apostolic Church, and number them together with Thine elect flock.

O Lord our God, Who dwellest in Heaven, and lookest upon all Thy works: look down upon Thy servants the Catechumens, who have bowed their necks before Thee, and give them the light yoke; make them honorable members of Thy Holy Church, and make them worthy of the laver of regeneration, and forgiveness of sins, and the robe of immortality, to knowledge of Thee our true God.

ALoud : That they also, together with us, may glorify Thy all-honorable and Majestic Name, Father, Son, and Holy Ghost, now, and ever, and to ages of ages.

CHOIR : Amen.

PRIEST : Let all the Catechumens depart ; Catechumens, depart ; let none of the Catechumens remain. All who are faithful, again and again in peace let us pray to the Lord.

CHOIR : Lord, have mercy.

PRIEST : Help, save, have mercy, and guard us, O God, by Thy Grace.

CHOIR : Lord, have mercy.

PRIEST : Wisdom !

PRIEST (silently).

(*S. Chrysostom.*)

We thank Thee, O Lord God of the Powers, Who hast thought us worthy to stand even now at Thy Holy Altar, and to prostrate ourselves before Thy compassions for our sins, and the ignorance of the people : accept, O God, our prayer, and count us worthy to offer to Thee prayers, and supplications, and unbloody sacrifices, for all Thy people ; and strengthen us whom Thou hast placed in this Thy service with the power of Thy Holy Spirit, that we may blamelessly, and without offense, in the pure whiteness of our conscience, call upon Thee in every time and place, that, hearing us, Thou mayest be merciful to us in the multitude of Thy goodness.

PRIEST (silently.)

(*S. Basil.*)

Thou, Lord, hast shewed us this great mystery of salvation : Thou hast counted us worthy Thy humble and unworthy servants to be ministers of Thy Holy Altar : strengthen us by the power of the Holy Spirit for this service, that standing before Thy Holy Glory we may offer Thee a sacrifice of praise. For Thou art the Worker of all in all. Make, O Lord, our sacrifice to be acceptable for our sins, and for the ignorances of the people, and well-pleasing before Thee.

ALoud : For all glory, honor and worship are due to Thee, Father, Son and Holy Ghost, now, and ever, and to ages of ages.

CHOIR : Amen.

PRIEST : Again and again in peace let us pray to the Lord.

CHOIR : Lord, have mercy.

PRIEST : Help, save, have mercy and guard us, O God, by Thy grace.

CHOIR: Lord, have mercy.

PRIEST: Wisdom!

PRIEST (silently).

(*S. Chrysostom.*)

Again and often we fall down before Thee, and beseech Thee, O good God and Lover of men, that Thou wouldst look upon our prayer. Purify our souls and bodies from all defilement of flesh and spirit, and grant that our standing before Thy Holy Altar may be blameless and uncondemned; and grant, O God, to those who pray with us, advance in life, faith, and spiritual understanding; grant them always with fear and love to serve Thee blamelessly and without condemnation, to partake of Thy Holy Mysteries, and to be counted worthy of Thy Heavenly Kingdom.

PRIEST (silently).

(*S. Basil.*)

O God, Who hast visited our humility with mercy and compassion; Who hast placed us Thy humble, sinful, and unworthy servants before Thy Holy Glory, to minister at Thy Holy Altar: strengthen us with the power of Thy Holy Spirit for this service, and give us a word in opening our mouth to supplicate the grace of Thy Holy Spirit upon the coming gifts to be presented.

ALoud: That being ever guarded by Thy Might, we may ascribe glory to Thee, Father, Son, and Holy Ghost, now, and ever, and to ages of ages.

CHOIR: Amen.

THE CHERUBIC HYMN.

Let us, who mystically represent the Cherubim, and sing the Thrice-Holy Hymn to the Life-giving Trinity, lay aside all cares of life to receive the King —

PRIEST (silently): None is worthy of those bound with fleshly desires and pleasures to approach, or to draw near, or to minister unto Thee, King of Glory, for to serve Thee is great and terrible, even for the Heavenly Powers themselves. Yet, through Thine ineffable and measureless love, Thou becamest unchangeably and immutably Man, and wast called our High Priest, and didst give to us the sacred administration of this liturgic and unbloody sacrifice, as Master of all. For Thou only, O Lord, our God, rulest over things heavenly

and earthly, Who art sitting on the Cherubic Throne, the Lord of the Seraphim, and King of Israel, Only Holy, and resting in the Holies. On Thee, therefore, I call, Who alone art good, and ready to hear; look upon me, a sinner, and Thine unprofitable servant, cleanse my soul and heart from an evil conscience, and strengthen with the power of Thy Holy Spirit, me, endued with the grace of Priesthood, to stand by this, Thy Holy Table, and to minister Thy holy and spotless Body and precious Blood. For, bowing my neck I approach Thee, and pray Thee: turn not Thy Face away from me, nor reject me from the number of Thy Sons, but condescend that these Gifts may be offered to Thee by me a sinner, and Thine unworthy servant. For Thou art He that offerest and art offered, that receivest and art distributed, Christ our God; and we ascribe glory to Thee, with Thy Father Unoriginate, and Thy All-holy, Good, and Life-giving Spirit, now, and ever, and to ages of ages.

The Priest then repeats the Cherubic Hymn; he also says Psalm 50 (51), and such penitential Troparia as he pleases or time permits.

He then proceeds to make the Great Entrance, saying:

O God, be merciful to me, a sinner. (*Three times.*)

PRIEST: Lift up your hands in the sanctuary, and bless the Lord.

ALoud: The Lord God remember ——— in His Kingdom, always, now, and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: The Lord God remember the Imperial (or the Royal) family in His Kingdom, always, now, and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: The Lord God remember the Most Holy Governing Synod and our Metropolitan ———, in His Kingdom, always, now, and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: The Lord God remember us and all orthodox Christians in His Kingdom, always, now, and ever, and to ages of ages.

CHOIR: Amen.

Then in conclusion of the Cherubic Hymn.

———To receive the King of all, invisibly attended by the angelic orders.

Hallelujah! Hallelujah! Hallelujah!

The Priest, placing the Gifts on the Holy Table, saith :

Honorable Joseph taking Thy precious Body from the Cross, wrapped it in clean linen, with sweet-smelling spices, and laid it in a new Tomb.

In the Tomb bodily, in Hades by Thy soul, in Paradise with the thief, as on the Throne with the Father and the Holy Ghost, Thou wast God, O Christ ! filling all things, Thyself unbounded.

How life-giving, how much more beautiful than Paradise, and truly more splendid in appearance than any royal chamber, is, O Christ, Thy Tomb, the fountain of our resurrection.

Honorable Joseph, etc.

Do good, O Lord, in Thy good pleasure unto Sion ; build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations.

Then shall they offer young bullocks upon Thine altar.

ALoud : Let us complete our prayer to the Lord.

CHOIR : Lord, have mercy.

PRIEST : For the precious Gifts that have been presented, let us pray to the Lord.

CHOIR : Lord, have mercy.

PRIEST : For this Holy House, and for those who enter it with faith, piety, and the fear of God, let us pray to the Lord.

CHOIR : Lord, have mercy.

PRIEST : That we may be delivered from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

CHOIR : Lord, have mercy.

PRIEST : Help, save, have mercy, and guard us, O God, by Thy Grace.

CHOIR : Lord, have mercy.

PRIEST : That the whole day may be perfect, holy, peaceful, and without sin, let us ask from the Lord.

CHOIR : Grant, O Lord.

PRIEST : The Angel of peace, the faithful guide and guardian of our souls and bodies, let us ask from the Lord.

CHOIR : Grant, O Lord.

PRIEST : Pardon and remission of our sins and transgressions, let us ask from the Lord.

CHOIR : Grant, O Lord.

PRIEST : That which is good and profitable to our souls, and peace to the world, let us ask from the Lord.

CHOIR : Grant, O Lord.

PRIEST : That we may complete the time of our sojourning here in peace and repentance, let us ask from the Lord.

CHOIR : Grant, O Lord.

PRIEST : That the end of our lives may be according to our Christian profession, peaceful without pain, and without confusion of face, and that we may render a good account at the fearful judgment seat of Christ, let us ask from the Lord.

CHOIR : Grant, O Lord.

PRIEST : Commemorating our all-holy, spotless, most-blessed and glorious Lady, the Mother of God, and ever-Virgin Mary, with all the Saints : let us commend ourselves, and each other, and all our life, to Christ our God.

CHOIR : To Thee, O Lord.

PRIEST (silently).

(S. Chrys.)

O Lord God Almighty, Only Holy, who receivest the Sacrifice of praise from those who call upon Thee with their whole heart ; receive also the prayer of us sinners, and cause it to approach Thy Holy Altar, and strengthen us to present gifts and spiritual Sacrifices unto Thee, for our sins, and the ignorance of the people, and

PRIEST (silently).

(S. Basil.)

O Lord, our God, Who didst create and bring us into this life, Who didst show to us the ways of salvation, Who didst give us revelations of Heavenly Mysteries ; it is Thou Who hast placed us in this ministry by the power of Thy Holy Spirit. Be pleased, O Lord, that we may become ministers of Thy New Testament, servants of Thy Holy Mysteries ; accept us, approaching Thy Holy Altar, according to the multitude of Thy mercy, that we may become worthy to offer unto Thee this reasonable and unbloody Sacrifice, for our sins, and the ignorances of the people : and having received it into Thy Holy Spiritual Altar for an odor of a sweet savor, in return send down on us the Grace of Thy Holy Spirit. Look down on us, O God, and regard this our Service and receive it, as Thou didst re-

count us worthy to find grace before Thee, that our Sacrifice may be acceptable unto Thee, and that the Good Spirit of Thy Grace may rest upon us, and upon these gifts presented, and upon all Thy people.

ceive the Gifts of Abel, the Sacrifice of Noah, the Holocausts of Abraham, the Priesthood of Moses and Aaron, the Peace-offerings of Samuel: as Thou didst receive from Thy Holy Apostles this true Service, so also, from the hands of us sinners, receive these Gifts in Thy Goodness, O Lord; that, being counted worthy to minister blamelessly at Thy Holy Altar, we may find the reward of the faithful and wise stewards, in the fearful day of Thy just reward.

ALoud: Through the compassions of Thine Only-begotten Son, with Whom, and with Thy All-holy, good, and Life-giving Spirit, Thou art blessed now, and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: Peace to all.

CHOIR: And to thy spirit.

PRIEST: Let us love one another, that we may with one accord confess:

CHOIR: Father, Son, and Holy Ghost, the Consubstantial and Undivided Trinity.

PRIEST (silently): I will love Thee, O Lord, my Strength: the Lord is my defense, and my Refuge, and my Deliverer. (Three times.)

PRIEST (aloud): The doors! the doors! in wisdom let us attend.

CHOIR: I believe in One God the Father, Almighty, Maker of Heaven and Earth, and of all things visible and invisible.

And in One Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all ages; Light of Light, True God of True God, Begotten, not made, Consubstantial with the Father, by Whom all things were made; Who for us men and for our salvation came down from the Heavens, and was Incarnate of the Holy Ghost and the Virgin Mary, and became Man; and was crucified also for us under Pontius Pilate, and suffered, and was buried, and rose again the third day according to the Scriptures; and ascended into

the Heavens, and sitteth on the Right Hand of the Father ; and He shall come again with Glory to judge both the quick and the dead ; Whose Kingdom shall have no end.

And in the Holy Ghost, the Lord, the Life-giver, Who proceedeth from the Father, Who with the Father and the Son together is worshiped and glorified, Who spake by the Prophets. And in One Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead ; and the Life of the age to come. Amen.

PRIEST : Let us stand upright ; let us stand with fear ; let us devoutly offer the Holy Oblation in peace.

CHOIR : The mercy of peace, the sacrifice of praise.

PRIEST : The Grace of our Lord Jesus Christ, and the Love of God the Father, and the Communion of the Holy Ghost, be with you all.

CHOIR : And with thy spirit.

PRIEST : Let us lift up our hearts.

CHOIR : We lift them up unto the Lord.

PRIEST : Let us give thanks to the Lord.

CHOIR : It is meet and right to worship the Father, Son, and Holy Ghost, the Consubstantial and Undivided Trinity.

PRIEST (silently).

(*S. Chrys.*)

It is meet and right to praise Thee, to bless Thee, to glorify Thee, to give thanks to Thee, to worship Thee, in all places of Thy dominion. For Thou art God, ineffable, inconceivable, invisible, incomprehensible, always existing, in the same way existing, Thou, and Thine Only-begotten Son, and Thy Holy Ghost. Thou

PRIEST (silently).

(*S. Basil.*)

I AM, Master, Lord, God, Father Almighty, adorable, it is truly meet and right, and befitting the Majesty of Thy Holiness, to praise Thee, to hymn Thee, to bless Thee, to worship Thee, to give thanks to Thee, to glorify Thee, the only true God, and to offer Thee with broken heart, and with spirit of humility, this our reasonable service, for Thou art He Who gavest us the knowledge of Thy Truth. And who is able to declare Thy mighty acts ? or show forth all Thy praises ? or make known Thy wonders at every time ? Master of

broughtest us out of nothing, into being, and didst raise up again the fallen ones, and didst not cease doing all things till Thou broughtest us to Heaven, and didst bestow Thy Kingdom to come. For all these things we give thanks to Thee, and Thine Only-begotten Son, and Thy Holy Ghost; for all blessings which we know, and which we know not, manifest and concealed, which have been done unto us. We give Thee thanks also for this ministry, which Thou hast vouchsafed to receive at our hands, although there stood by Thee thousands of Archangels, and myriads of Angels, the Cherubim, and the Seraphim that have six wings, full of eyes, soaring aloft, winged.

Singing, crying aloud,

all things, Lord of Heaven and earth, and of every creature visible and invisible, Who sittest upon a Throne of glory, and beholdest abysses without beginning, invisible, incomprehensible, uncircumscribed, immutable, the Father of our Lord Jesu Christ, the Great God and Saviour of our hope, Who is the image of Thy Goodness, Isotypal Seal, showing in Himself, Thee, the Father, Living Word, the True God, forever, Wisdom, Life, Holiness, Power, the True Light, by Whom the Holy Ghost was made manifest, the Spirit of the Truth, the Gift of the adoption, the Earnest of the coming inheritance, the First-fruits of the eternal bounties, the Life-giving Power, the Fount of sanctification, by Whom every creature, both rational and intelligent, is enabled to do Thee service, and ascribe to Thee everlasting Glory, for all things are Thy servants. For Angels, Archangels, Thrones, Principalities, Rulers, Dominions, Powers, and Cherubim of many eyes praise Thee; round about Thee stand the Seraphim, one with six wings, the other with six wings, covering their feet with twain, and with twain their faces, and with twain flying, each cries to the other with ceaseless voices, perpetual praises.

ALoud:

Singing, crying aloud, shouting, and saying The Triumphal Hymn.

CHOIR: Holy, Holy, Holy, Lord of Sabaoth, Heaven and earth are full of Thy Glory: Hosanna in the highest.

Blessed is He that cometh in the name of the Lord: Hosanna in the highest.

PRIEST (silently).

PRIEST (silently). (*S. Basil.*)

(*S. Chrys.*)

With these bless-
ed Powers, O Mas-
ter, Lover of Men,
we also cry and
say, Holy art Thou,
and All Holy, Thou
and Thine Only-
begotten Son, and
Thy Holy Ghost.
Holy art Thou, and
All Holy, and
great is the Maj-
esty of Thy Glory.
Who didst so love
Thy world, as to

With these blessed Powers, O Master,
Lover of Men, we sinners also cry and
say, Truly Holy art Thou, and All Holy,
and there is no measure to the majesty
of Thy Holiness, and Holy in all Thy
deeds, for in righteousness and true
judgment hast Thou brought all things
to pass for us : for, having taken clay
from the earth, and formed man and
honored him, O God, with Thine image,
Thou didst place him in the Paradise of
pleasure, having promised him an im-
mortality of life, and the enjoyment of
eternal good, in the keeping of Thy
commandments : but, disobeying Thee,
the True God, his Creator, and, deceived
by the guile of the serpent, subjected to
death by his own transgressions, Thou
didst cast him forth in Thy righteous
judgment, O God, from the Paradise
into this world, and didst turn him
again to the earth whence he was taken,
devising for him the salvation of regen-
eration in Thy Christ. For Thou didst
not forever turn away from Thy work,
which Thou didst make, O God, neither
didst Thou forget the works of Thy
hands ; but didst visit him in divers
manners through the bowels of Thy
mercy : Thou didst send forth Prophets ;
Thou didst work miracles by Thy
Saints, who were well pleasing to Thee
in each generation ; Thou didst speak to
us by the mouth of Thy servants the
Prophets, promising us beforehand the
Salvation which should afterwards
come ; Thou gavest the law in aid ;
Thou didst appoint Angels as guardians.
And when the fullness of time was
come, Thou spakest to us by Thy Son

give Thine Only-	Himself, by Whom also Thou didst make
begotten Son,	the worlds. Who, being the Effulgence
that every one	of Thy Glory, and the Impress of Thy
who believeth in	Substance, upholding all things by the
Him might not	Word of His Power, thought it no rob-
perish, but have	bery to be equal to Thee, the God and
everlasting life.	Father; but being God before all ages,
Who having come,	appeared upon the earth, and lived to-
and having ful-	gether with men, and being Incarnate of
filled for us all the	the Holy Virgin, emptied Himself, hav-
dispensation, in	ing taken the form of a servant, made
the night in which	conformable in likeness to the body of
He was betrayed,	our humiliation, that he might make us
or rather surren-	conformable to the Image of His Glory.
dered Himself for	For since by man sin had entered into
the life of the	the world, and death through sin, Thine
world, took bread	Only-begotten Son, Who was in the
in His holy, and	Bosom of Thee, the God and Father,
	was pleased to be born of a Woman,
	the Holy Mother of God and ever-Vir-
	gin Mary, born under law, to condemn
	sin in His Flesh, that they who die in
	Adam may be quickened in Him, Thy
	Christ. And having dwelt in this world,
	and given precepts of salvation, and
	turned us away from the error of idols,
	He brought us to the knowledge of
	Thee, the true God and Father, hav-
	ing purchased us to Himself a special
	people, a royal priesthood, a holy na-
	tion; and, having cleansed us in water,
	and sanctified us by the Holy Spirit,
	He gave Himself a ransom to death, in
	which we were held, having been sold
	under sin; and descending through the
	Cross into Hades, that He might fulfill
	all things in Himself, loosed the pangs
	of death; and, rising again the third
	day, and making a way for flesh to the
	resurrection from the dead, because it
	was impossible that He, the Author of
	Life, should be holden of corruption,

spotless, and He became First-fruits of them that
 blameless Hands, sleep, First-begotten from the dead, that
 and gave thanks, in all things He might have the pre-
 and blessed, and eminence; and, ascending up into the
 hallowed, and Heavens, He sat down at the right hand
 brake, and gave to of Thy Majesty on high: Who also
 His Holy Disciples shall come to render to every one accord-
 and Apostles, say- ing to his works: and left us Memorials
 ing, of His saving Passion, these which we
 Take, eat. This is My Body, which is broken for you, for have brought forward according to His
 the remission of sins. commands: for, being about to go forth
 to His voluntary, and ever-memorable,
 and life-giving death, in the night in
 which He surrendered Himself for the
 life of the world, He took bread in His
 holy and spotless Hands, and showed
 it unto Thee, the God and Father, and
 gave thanks, and blessed, and hallowed,
 and brake. ALoud: And gave to His
 Holy Disciples and Apostles, saying,

CHOIR: Amen.

PRIEST (silently).

(*S. Chrys.*)

Likewise also after
 supper, He took the
 cup, saying, ALoud:
 Drink ye all of It, This
 is My Blood
 of the New Testament,
 for remission of sins.

PRIEST (silently).

(*S. Basil.*)

Likewise also the Cup from the
 fruit of the vine, having taken, and
 mingled, and given thanks, and
 blessed, and hallowed. ALoud: He
 gave to His Holy Disciples and Apos-
 tles, saying, Drink ye all of It, for This
 is My Blood
 Which is shed for you, and for many,

CHOIR: Amen.

PRIEST (silently).

(*S. Chrys.*)

Therefore, remember-
 ing this precept of Salva-

PRIEST (silently).

(*S. Basil.*)

Do this in remembrance of Me,
 for as often as ye eat this Bread,

tion, and all that happened for us, the Cross, the Tomb, the Resurrection on the third day, the Ascension into the Heavens, the Session at the Right Hand, the second and glorious Coming again. **ALoud:** In behalf of all, and for all, we offer Thee Thine Own of Thine Own. and drink this Cup, ye shew forth My Death, and confess My Resurrection. We therefore, O Master, remembering His saving sufferings, the life-giving Cross, the three days' Sepulture, the Resurrection from the dead, the Ascension into the Heavens, the Session on the Right Hand of Thee, the God and Father, and His glorious and fearful second Coming again. **ALoud:** In behalf of all, and for

CHOIR: Thee we hymn, Thee we bless, to Thee we give thanks, O Lord, and pray Thee, our God.

PRIEST (silently).

(*S. Chrys.*)

Moreover, we offer unto Thee This reasonable and unbloody Sacrifice, and beseech and pray, and supplicate: Send down Thy Holy Ghost upon us, and on These presented Gifts.

PRIEST (silently).

(*S. Basil.*)

Wherefore All-Holy Master, we also, sinners, and Thine unworthy servants, who are counted worthy by Thee to serve at Thy Holy Altar, not through our righteousness; for we have done nothing good upon the earth; but through Thy mercies and Thy compassions, which Thou hast richly poured out upon us, take courage and approach Thy Holy Altar, and offering the Antitypes of the Holy Body and Blood of Thy Christ, beseech Thee, and implore Thee, Holy of Holies, in the approval of Thy goodness, that Thy Holy Ghost may come upon us, and upon These presented Gifts, and bless Them, and hallow Them, and manifest Them.

PRIEST: O God, be gracious to me, a sinner.

O Lord, Who didst send down Thine All-Holy Spirit the third hour on Thy Apostles: take Him not from us, O good God, but renew Him in us who pray to Thee.

Make me a clean heart, O God, and renew a right spirit within me.

O Lord, Who didst send down Thine All-Holy Spirit the third hour on Thy Apostles: take Him not from us, O good God, but renew Him in us who pray to Thee.

Cast me not away from Thy Presence, and take not Thy Holy Spirit from me.

O Lord, Who didst send down Thine All-Holy Spirit the third hour on Thy Apostles: take Him not from us, O good God, but renew Him in us who pray to Thee.

Glory to the Father, and to the Son, and to the Holy Ghost.

Blessed art Thou, O Christ, our God, Who didst make the fishermen all-wise, sending down upon them the Holy Ghost, and by them didst bring the whole world into Thy net, O Lover of men: Glory to Thee.

Both now, and ever, and to ages of ages. Amen.

When the Highest having come down confounded the tongues, He divided the nations; when He distributed the tongues of fire, He called all to unity: and with one voice we glorify the Holy Ghost.

PRIEST.

(*S. Chrys.*)

And make This
Bread the Pre-
cious Body of
Thy Christ.

Amen.

PRIEST.

(*S. Basil.*)

And make this Bread the Precious
Body Itself of our Lord and God and
Saviour, Jesus Christ.

Amen.

PRIEST.

(*S. Chrys.*)

And that which
is in this Cup, the
Precious Blood
of Thy Christ.

Amen.

PRIEST.

(*S. Basil.*)

And This Cup the Precious Blood Itself
of our Lord and God, and Saviour, Jesus
Christ.

Amen.

PRIEST: Poured out for the life of the
world.

Amen.

PRIEST: Changing Them by Thy Holy Spirit.

Amen. Amen. Amen.

PRIEST.

(S. Chrys.)

So as to be to those partaking for purification of soul, for forgiveness of sins, for Communion of Thy Holy Ghost, for fullness of the Kingdom of Heaven, for boldness towards Thee, not for judgment, or condemnation. Further we offer to Thee this reasonable service for those departed in the faith, our Ancestors, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Virgins, and every just spirit made perfect in faith.

PRIEST.

(S. Basil.)

And that we all who have partaken of the One Bread, and of the Cup, may be made one with each other in the Communion of One Holy Ghost, and that none of us may receive the Holy Body and Blood of Thy Christ to judgment, or to condemnation ; but that we may find mercy and grace together with all the Saints who have pleased Thee forever, our Ancestors, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Teachers, and every just spirit made perfect in faith.

ALoud: Especially our all-holy, spotless, most-blessed and glorious Lady, the Mother of God and ever-Virgin Mary.

CHOIR:

(S. Chrys.)

It is very meet to bless thee, the Holy Virgin, the ever-blessed, the entirely spotless, and Mother of our God ; thee more honorable than the Cherubim, and infinitely more glorious than the Seraphim, who didst bear without corruption God the Word ; thee, verily the Mother of God, we magnify.

(S. Basil.)

All creation, the system of Angels and the race of men, rejoice in thee, full of grace, sanctified temple, reasonable paradise, and glory of virgins, of whom God took Flesh, and became a little Child, our God, Who was before all ages. For He made thy Womb His Throne, and more extended than the Heavens. In thee, O full of grace, all creation rejoices ; Glory to thee.

PRIEST (silently): The Holy Prophet, Forerunner, and Baptist John ; the Holy, glorious and all-celebrated Apostle ; Saint ——, whose memory we celebrate ; and all Thy Saints,

through whose supplications look down upon us, O God. And remember all those who are fallen asleep in hope of resurrection to eternal life.

(S. Chrys.)

He commemorates
whom he will of the
dead, by name, and then

proceeds :

And give them
rest where shines

the Light of Thy
Countenance.

Again we beseech

Thee: Remember,

O Lord, every Or-

thodox Episco-

pate, rightly di-

viding the word of

Thy Truth ; the

whole Presby-

tery, the Diaco-

(S. Basil.)

He commemorates whom he will of the dead, saying :

For rest and forgiveness of the soul of Thy servant ———, in a place of light, whence sorrow and mourning are driven away, give him rest, O our God.

And then proceeds :

And give them rest where shines the light of Thy Countenance. Again we pray Thee, remember, O Lord, Thy Holy Catholic and Apostolic Church, which is from one end of the earth to the other, and give it peace, for Thou didst purchase it by the Precious Blood of Thy Christ ; and stablish this Holy House until the end of the age. Remember, O Lord, us, who have offered to Thee These Gifts, and for whom, and through whom, and on account of whom we offered Them. Remember, O Lord, those bringing forth fruit, and doing good deeds in Thy Holy Churches, and remembering the poor ; Reward them with Thy rich and Heavenly benefits ; Bestow on them things Heavenly for things earthly, things eternal for things temporal, things incorruptible for things corruptible. Remember, O Lord, those in deserts, and mountains, and dens and the caves of the earth. Remember, O Lord, the most pious and faithful Sovereign ——— and family, whom Thou hast counted meet to reign on the earth ; crown them with armor of truth, with armor of approval ; overshadow their heads in day of battle ; strengthen their arm ; exalt their right

nate in Christ, and every Holy order. Furthermore we offer to Thee this reasonable service for the whole world, for the Holy Catholic and Apostolic Church, for those living in purity and chastity of life in the world; for the most faithful and Christ-loving Sovereign ——— and family, all their court and army. Grant to them, O Lord, a peaceful reign, that we in hand; stablish their kingdom; subdue beneath them all the barbarous nations that delight in wars; grant them deep peace that cannot be taken away; speak good things to their heart for Thy Church and all Thy people; that we in their tranquillity may lead a quiet and peaceful life in all Godliness and sobriety. Remember, O Lord, every power and dominion, and our brethren at court, and all the army. Preserve the good in Thy goodness, make the evil good in Thy kindness. Remember, O Lord, the people standing around, and those absent from commendable causes, and have mercy on them and us, according to the multitude of Thy mercy. Fill their storehouses with every good thing; preserve their marriages in peace and unanimity; nourish the babes; instruct the youth; console the aged; comfort the feeble-minded; collect the scattered; bring back the wandering, and unite them to Thy Holy Catholic and Apostolic Church; free those vexed by unclean spirits; voyage with those sailing; journey with those traveling; defend widows; shield the orphans; deliver prisoners; heal the sick; remember, O God, those before tribunals, in mines, and every affliction, distress and accident, and all praying for Thy great compassion; and those who love us, and who hate us, and those who have desired us, unworthy, to pray for them. And remember all Thy people, O Lord our God, and upon all pour forth Thy rich mercy, granting, to all, things necessary to salvation. And those whom we have not remembered through ignorance, or forgetfulness, or multitude of names, Thyself remember, O God, Who knowest the age and the name of each. Who

their tranquillity
may lead a quiet
and peaceful life
in all Godliness
and sobriety.

ALoud :
But

hast known each from his mother's
womb. For Thou, Lord, art the Helper
of the helpless, the Hope of the despair-
ing, the Preserver of the tempest-tost,
the Harbor of the voyagers, the Physician
of the sick ; Thou art all things to all,
Who knowest each one and his request,
each house and its need. Deliver, O
Lord, this city, and every city and coun-
try, from famine, plague, earthquake,
flood, fire, sword, invasion of aliens, and
civil war. ALoud :

chiefly, O Lord, remember the Most Holy Governing Synod,
the members whereof (*or* ——— whom) preserve to Thy Holy
Churches in peace, in safety, in honor, in health, in length
of days, and rightfully dividing the word of Thy Truth.

CHOIR: For all mankind.

(*S. Chrys.*)

The Priest commem-
orates silently whom
he will of the living,
by name, and then
proceeds :

(*S. Basil.*)

The Priest commemorates whom he will of the liv-
ing, saying silently :

For the salvation, preservation, and
forgiveness of sins of the servants of God
—— ———.

And then proceeds :

Remember, O
Lord, the city in
which we dwell,
and every city
and country, and
those with Faith
dwelling in them.
Remember, O
Lord, those sail-
ing, journeying,
sick, laboring,
prisoners and
their deliverance.
Remember, O

Remember, O Lord, every Orthodox,
Episcopate, rightly dividing the Word of
Thy Truth. Remember, O Lord, accord-
ing to the multitude of Thy compassion,
also my unworthiness ; forgive me every
transgression, voluntary and involuntary,
and shut not up on account of my sins
the Grace of Thy Holy Spirit from the
presented Gifts. Remember, O Lord, the
Presbytery, the Diaconate in Christ, and
every Holy order, and put to shame none
of us who surround Thy Holy Altar.
Visit us in Thy Goodness, O Lord ; mani-
fest Thyself to us in Thy rich mercies ;

Lord, those grant us healthful and advantageous airs, bringing forth give showers to the earth for abundance of fruit; bless by Thy Goodness the crown of the year; stay the schisms of the Churches; restrain the ragings of the nations; cast down quickly the rising up of heresies by the power of Thy Holy Spirit; receive us all into Thy Kingdom, as sons of light and sons of day, and give us Thy peace and Thy love, O Lord our God, for Thou hast given all things to us.

ALoud: And grant us with one mouth and one heart to glorify and celebrate Thy All-honorable and Majestic Name, of the Father, Son, and Holy Ghost; now, and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: And the mercies of the great God and our Saviour, Jesus Christ, shall be with all of us.

CHOIR: And with thy spirit.

PRIEST: Commemorating all the Saints, again and again in peace, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the honorable Gifts presented and hallowed let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: That our God, the Lover of men, Who hath received them into His Holy and Heavenly, and Spiritual Altar, for the odor of a sweet spiritual savor, may in return send down on us the Divine Grace, and the gift of the Holy Ghost, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: That we may be delivered from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Help, save, have mercy, and guard us, O God, by Thy Grace.

CHOIR: Lord, have mercy.

PRIEST: That the whole day may be perfect, holy, peaceful, and without sin, let us ask from the Lord.

CHOIR: Grant, O Lord.

PRIEST: The Angel of peace, faithful guide, guardian of our souls and bodies, let us ask from the Lord.

CHOIR: Grant, O Lord.

PRIEST: Pardon and remission of our sins and transgressions, let us ask from the Lord.

CHOIR: Grant, O Lord.

PRIEST: That which is good and profitable to our souls, and peace to the world, let us ask from the Lord.

CHOIR: Grant, O Lord.

PRIEST: That we may complete the time of our sojourning here in peace and repentance, let us ask from the Lord.

CHOIR: Grant, O Lord.

PRIEST: That the end of our lives may be according to our Christian profession, peaceful, without pain, and without confusion of face; and that we may render a good account at the fearful judgment-seat of Christ, let us ask from the Lord.

CHOIR: Grant, O Lord.

PRIEST: Having prayed for the unity of the faith, and the Communion of the Holy Ghost, let us commend ourselves, and each other, and all our life, to Christ our God.

CHOIR: To Thee, O Lord.

PRIEST (silently).

(S. Chrys.)

To Thee, O Master, Lover of men, we commit in trust all our life and hope, and beseech, and pray, and supplicate: make us worthy to partake of Thy Heavenly and awful Mysteries of this Holy and Spiritual Table with a pure conscience, for

PRIEST (silently).

(S. Basil.)

O our God, the God of salvation, teach us worthily to thank Thee for Thy benefits which Thou hast done, and art doing for us. Thou, our God, who hast received these Gifts, cleanse us from every pollution of flesh and spirit, and teach us to accomplish holiness in Thy fear, that we, with the pure witness of our conscience, receiving the portion of Thy Hallowed Gifts, may be united to the Holy Body and Blood of Thy Christ; and receiving Them worthily, may have Christ dwelling in our hearts, and may become a temple of Thy Holy Spirit. Yea, O our God, and make none of us guilty of

forgiveness of sins, for pardon of transgressions, for Communion of the Holy Ghost, for inheritance of the Kingdom of Heaven, for confidence in Thee, not for judgment, nor for condemnation.

These Thy awful and Heavenly Mysteries, nor infirm in soul and body from unworthily partaking of Them; but grant us till our last breath worthily to receive the portion of Thy Hallowed Gifts for a provision for the journey to eternal life, for an acceptable defense at the fearful tribunal of Thy Christ, that we, with all the Saints who have pleased Thee forever, may become partakers of Thy eternal Goods, which Thou hast prepared for those who love Thee, O Lord.

ALoud: And make us worthy, O Master, with confidence and without condemnation, to dare to call upon Thee, our God and Heavenly Father, and say:

CHOIR: Our Father, Who art in the Heavens, Hallowed be Thy Name; Thy Kingdom come; Thy Will be done, as in Heaven, so on earth; Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation, but deliver us from evil.

PRIEST: For Thine is the Kingdom, and the Power, and the Glory of the Father, Son and Holy Ghost, now, and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: Peace to all.

CHOIR: And to thy spirit.

PRIEST: Let us bow our heads to the Lord.

CHOIR: To Thee, O Lord.

PRIEST (silently).

(*S. Chrysostom.*)

We give thanks unto Thee, invisible King, Who hast framed all things by Thy measureless power, and in the multitude of Thy mercy has brought all things into being from non-existence. O Master, look down from Heaven upon those who have bowed down their

PRIEST (silently).

(*S. Basil.*)

O Master, Lord, Father of mercies, and God of all comfort; bless them that have bowed down their heads unto Thee, hallow, confirm, strengthen them, keep them from every

heads unto Thee, for they bowed not to flesh and blood, but to Thee, the terrible God. Bestow, therefore, O Master, on all of us, an equal good from the presented Gifts, according to the proper need of each ; sail with those sailing ; journey with those journeying ; heal the sick, O Physician of our souls and bodies.

evil work, knit them to every good work and make them worthy to partake without condemnation of These Thy spotless and life-giving Mysteries, for forgiveness of sins, for Communion of the Holy Ghost.

ALoud : Through the grace, compassions and love to men of thine Only-begotten Son, with Whom, and with Thy All-Holy, Good, and Life-giving Spirit, Thou art Blessed ; now, and ever, and to ages of ages.

CHOIR : Amen.

PRIEST (silently) : Hear us, O Lord Jesus Christ, our God, out of Thy holy dwelling place, and from the Throne of glory of Thy Kingdom, and come to sanctify us Thou Who sittest above with the Father, and yet are here invisibly present with us ; and by Thy mighty Hand make us worthy to impart to ourselves of Thy Spotless Body, and Precious Blood, and by us to all the people.

PRIEST : O God, be gracious to me a sinner. (Three times.)

PRIEST : Let us attend.

The Holy for the Holy.

CHOIR : One Holy, one Lord Jesus Christ, to the Glory of God the Father. Amen.

THE COMMUNION HYMN.

Praise the Lord from the Heavens : praise Him in the Highest.

Hallelujah. Hallelujah. Hallelujah.

PRIEST : The Lamb of God is broken and distributed ; broken and not divided asunder ; ever eaten and never consumed, but sanctifying all who are partakers thereof.

PRIEST : The fullness of the Cup, of faith, and of the Holy Ghost. Amen.

PRIEST : Blessed is the fervor of Thy Saints, always, now, and ever, and to ages of ages. Amen.

The fervor of faith is full of the Holy Ghost. Amen.

PRIEST : I believe, Lord, and confess, that Thou art the true Christ, the Son of the living God, Who camest to save sinners, of whom I am chief. I believe also, that this is Thy Most Holy Body, and that This is Thy Most Holy Blood, and pray therefore to Thee, Have mercy upon me, and pardon my transgressions, voluntary and involuntary, which I have committed in word and deed, knowingly and unknowingly, and grant me without condemnation to be a partaker of Thy Holy Mysteries, O Lord, for the forgiveness of my sins, and for life everlasting.

O Son of God, accept me to-day as a partaker of Thy Mystical Supper, for I will not reveal the Mystery to Thine enemies. I will not give Thee a kiss as Judas, but as the thief I will confess Thee : remember me, O Lord, in Thy Kingdom.

Let not, O Lord, the Communion of Thy Holy Mysteries be to my judgment, or condemnation, but for the healing of my soul and body.

The Priest then communicates of the Holy Bread, saying :

The Precious and All-Holy Body of our Lord, and God, and Saviour, Jesus Christ, is communicated to me N., Priest, for the forgiveness of my sins, and for life everlasting.

He then communicates of the Holy Cup, saying :

I, N., Priest, the servant of God, partake of the Pure and Holy Blood of our Lord, and God, and Saviour, Jesus Christ, for the forgiveness of my sins, and for life everlasting.

Behold, This hath touched my lips, and shall take away my transgressions, and cleanse me from my sins.

Having seen the Resurrection of Christ, we adore the Holy Lord Jesus, Who alone is without sin. Thy Cross, O Lord, we worship, and glorify Thy Holy Resurrection. For Thou art our God, we know none other beside Thee, we call upon Thy Name.

O come, all ye Faithful, let us adore the Resurrection of Christ, for by His Cross great joy is come unto all the world. Therefore, ever blessing the Lord, we celebrate His Resurrection, Who suffered on the Cross, and hath overthrown death by death.

Shine, O new Jerusalem, for the glory of the Lord is risen

upon thee ; exult and rejoice, O Sion, for the pure Virgin glorifieth thee by her exalted Childbirth. O Christ, the Great Passover and High Priest, the Wisdom, the Word, and Power of God, make us worthy to partake of Thee more truly, and day without night, in Thy Kingdom.

Through Thy Holy Blood, and the intercession of Thy Saints, cleanse from their sins, O Lord, those whom we have remembered.

ALoud : With the fear of God, faith and love draw near.

CHOIR : Blessed is He that cometh in the Name of the Lord : the Lord is God, and is manifest unto us.

The Priest communicates the people, saying to each :

The servant of God, N., is made partaker of the Pure and Holy Body and Blood of our Lord, and God, and Saviour, Jesus Christ, for the forgiveness of his (*or*, her) sins, and for life everlasting.

Then, when all have communicated, he saith :

O God, save Thy people, and bless Thine inheritance.

CHOIR : We have seen the True Light, we have received the Spirit from Heaven, we have found the True faith, by worshiping the undivided Trinity, Who hath saved us.

PRIEST : Be Thou, O God, exalted above the Heavens, and Thy Glory above all the earth.

Blessed is our God, (*Aloud.*) Always, now, and ever, and to ages of ages.

CHOIR : Amen.

Let our mouth be filled with Thy praise, O Lord, that we may sing of Thy Glory, for that Thou hast vouchsafed to make us partakers of Thy Holy, Divine, Immortal, and Life-giving Mysteries : preserve us by Thy Holiness all our days, that we may learn Thy righteousness.

Hallelujah ! Hallelujah ! Hallelujah !

PRIEST : Having duly participated of the Divine, Holy, Spotless, Immortal, Heavenly, Life-giving and Terrible Mysteries of Christ, let us worthily give thanks to the Lord.

CHOIR : Lord, have mercy.

PRIEST : Help, save, have mercy, and guard us, O God, by Thy Grace.

CHOIR : Lord, have mercy.

PRIEST : Praying that we may finish this day in holiness,

peace, and without sin, let us commend ourselves, and each other, and all our life, to Christ, our God.

CHOIR: To Thee, O Lord.

PRIEST (silently).

(*S. Chrysostom.*)

We give Thee thanks, O Master, Lover of men, and Benefactor of our souls, that Thou hast this present day counted us worthy of Thy Heavenly and Immortal Mysteries. Rightly direct our path, confirm us all in Thy fear, guard our life, make safe our goings, through the prayers and supplications of the glorious Mother of God and ever-Virgin Mary and all Thy Saints.

ALoud: For

PRIEST (silently).

(*S. Basil.*)

We give Thee thanks, O Lord our God, for the participation of Thy Holy, Spotless, Immortal, and Heavenly Mysteries, which Thou hast given us for benefit and sanctification, and healing of our souls and bodies. Do Thou, O Master, of all, grant us to have the Communion of the Holy Body and Blood of Thy Christ, to faith that maketh not ashamed, to love unfeigned, to fullness of wisdom, to healing of soul and body, to turning away of every enemy, to keeping of Thy commandments, and to an acceptable defense at the fearful tribunal of Thy Christ. ALoud: For

Thou art our Sanctification, and we ascribe Glory to Thee, the Father, the Son, and the Holy Ghost, now, and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: In peace let us depart.

CHOIR: In the Name of the Lord.

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord, Who blessest them that bless Thee, and sanctifiest them that put their trust in Thee, save Thy people, and bless Thine inheritance, Guard the fullness of Thy Church; sanctify those who love the beauty of Thy Temple; glorify them in return with Thy Divine power, and forsake not us, who hope in Thee. Give peace to Thy world, to Thy Churches, to Thy Priests, to the most pious Sovereign —, and to all Thy people; for every good gift and every perfect gift is from above, and cometh down from Thee, the Father

of Lights ; and we ascribe glory, thanks, and worship to Thee, the Father, the Son, and the Holy Ghost, now, and ever, and to ages of ages.

CHOIR : Amen.

Blessed be the Name of the Lord ; from henceforth, and to all ages. (Three times.)

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Both now, and ever, and to ages of ages. Amen.

PSALM 33 (34).

I will bless the Lord at all times : His praise shall ever be in my mouth.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Both now, and ever, and to ages of ages. Amen.

PRIEST (silently).

(*S. Chrys.*)

Thou, O Christ, our God, Who art Thyself the fullness of the Law and of the Prophets, Who didst fulfill all the dispensation of Thy Father ; fill our hearts with joy and gladness, always, now, and ever, and to ages of ages.

PRIEST (silently).

(*S. Basil.*)

The mystery of Thy dispensation, O Christ our God, hath been accomplished and perfected as far as in our power ; for we have the memory of Thy Death, we have seen the type of Thy Resurrection, we have been filled with Thy endless Life, we have enjoyed Thy delight which cannot be made empty, of which in the age to come, be pleased to count us worthy. Through the Grace of Thy Father Unoriginate, and Thy Holy, Good, and Life-giving Spirit, now, and ever, and to ages of ages.

Amen.

ALoud : Let us pray to the Lord.

CHOIR : Lord, have mercy.

PRIEST : The blessing of the Lord be upon you through His Grace, and Love to mankind, always, now, and ever, and to ages of ages.

CHOIR : Amen.

PRIEST: Glory be to Thee, O Christ, our God and Hope, Glory be to Thee.

CHOIR: Glory be to the Father, and to the Son: and to the Holy Ghost;

Both now, and ever, and to ages of ages. Amen.

Lord, have mercy. (Three times.)

PRIEST: Christ, our true God, Who arose from the dead; (or if it be not Sunday, Christ, our true God:) through the intercession of His all-spotless Mother; the honorable and glorious Prophet, Forerunner, and Baptist John; the holy and all-celebrated Apostle; our holy Father, John Chrysostom, Archbishop of Constantinople; (or, on the days his Liturgy is appointed to be used, our holy Father Basil the Great, of Cæsarea, in Cappadocia;) Saint —, Guardian of this Holy Temple; Saint —, whose memory we this day celebrate; and all Saints: have mercy, and save us, as Thou art good, and the Lover of men.

CHOIR: Amen.

The Priest then distributes The Antidoron, and the people depart.

HOLY BAPTISM.

(a) *Prayers with a Woman on the first Day after her Delivery.*

PRIEST: Blessed be our God always ; now and ever, and to ages of ages.

READER: Amen.

Glory be to Thee, O our God, glory be to Thee.

Heavenly King, Comforter, Thou Spirit of Truth, omnipotent and filling all things, Treasure of Goodness and Giver of Life, come and make Thine abode in us, Thou gracious One, purify us from every stain and save our souls.

Then the Trisagion: O Holy God, Holy (and) Mighty, Holy (and) Immortal, have mercy upon us. (*Thrice.*)

Glory be to the Father, and to the Son, and to the Holy Ghost ; now and ever, and to ages of ages. Amen.

Most Holy Trinity, have mercy upon us ; purify us, O Lord, from our sins ; forgive us, O Master, our transgressions ; visit our infirmities, O Holy One, and heal them for Thy Name's sake.

Lord, have mercy. (*Thrice.*)

Glory be to the Father, *etc.*

Our Father, Who art in Heaven, *etc.*

PRIEST: For Thine is the Kingdom, *etc.*

READER: Amen.

After the Trisagion the Dismissal—Troparion of the day ; and then :

Glory be to the Father, *etc.*

For the sake of the intercessions of all Saints and of the Mother of God, grant us, O Lord, Thy Peace, and have mercy upon us, as the only gracious One.

PRIEST: Let us pray to the Lord.

READER: Lord, have mercy.

FIRST PRAYER.

PRIEST: Master and Lord Almighty, Who healest every disease and every infirmity, heal also this Thine handmaid

N., delivered this day, and raise her up from the bed on which she lies ; for, as the Prophet David saith, we are conceived in sin and are all polluted before Thee. Preserve her and the babe she hath borne ; cover them with the shadow of Thy wings from this day unto the end of their life, for the sake of the intercessions of the all-spotless Mother of God and all Saints, because Thou art highly praised from ages to ages.

READER : Amen.

PRIEST : Let us pray to the Lord.

READER : Lord, have mercy.

SECOND PRAYER.

PRIEST : O Lord and Master, our God, Who wert born of our all-spotless Lady, the Mother of God and ever-Virgin Mary, wert laid as a Babe in a manger and carried about in the arms as a Child, have mercy on this, Thine handmaid, who to-day hath borne this child, and forgive her all her errors, both intentional and undesigned, and guard her against every vexation of the devil ; preserve the babe born of her from all poison, from all violence, from every assault of the adversary, from the evil spirits of the day and the night ; preserve her by Thy mighty hand, and grant that she soon may arise ; cleanse her from impurity ; heal her pains ; give her strength and health in body and soul ; surround her with the shining angels of light, and preserve her from every surprise of the spirits of darkness—yea, Lord, from every disease and weakness, from envy and jealousy, from the evil glance of the eye, and have mercy upon her and her child according to Thy great mercy. Purify her from her bodily uncleanness, and from every inner grief which may come upon her, and lead her by Thy speedy grace, so that, recovering from the weakness of her body, she may soon be restored. Grant that the babe born of her may enter the earthly house of God, which Thou hast prepared for the praise of thy Holy Name ; for to Thee are due all praise, honor and worship, together with the Father and Thy Holy Spirit, now and ever, and to ages of ages.

READER : Amen.

PRIEST : Let us pray to the Lord.

READER : Lord, have mercy.

THIRD PRAYER.

PRIEST: O Lord, our God, Who didst will to come down from Heaven and for us sinners and for our salvation to be born of the Holy Mother of God and ever-Virgin Mary, Who knowest well the weakness of human nature, be favorable according to the fullness of Thy mercy to this Thine handmaid N., who to-day hath borne a child; for Thou, O Lord, hast said: Be fruitful and multiply, and replenish the earth and subdue it. Therefore do we, Thy servants, pray Thee, and, trusting in Thy long-suffering kindness towards mankind, do we in reverence call upon the Holy Name of Thy Kingdom: look down from Heaven and behold the weakness of us, condemned sinners, and be graciously inclined to this Thine handmaid N., and to the whole house in which this child is born, and to those who care for her, and grant remission to all who are here, as the good and gracious God; for Thou alone hast the power to forgive sins: for the sake of the intercessions of the Holy Mother of God and all Thy Saints.

READER: Amen.

Then the Benediction of Dismissal:

PRIEST: Wisdom. Most Holy Mother of God, save us.

READER: Thee, honored above the Cherubim, and beyond comparison glorified above the Seraphim, who hast borne without corruption God the Word, true Mother of God, thee do we praise.

PRIEST: Glory be to Thee, Christ, O God, our Hope, glory be to Thee.

READER: Glory be to the Father, *etc.*

Lord, have mercy. (*Thrice.*)

Give the Benediction.

PRIEST: Christ, our true God, through the intercessions of His all-spotless Mother, of the holy, glorious and all-celebrated Apostles, of the holy N. N. (*of the day*), and of all Saints, have mercy upon us, and save us, for Thou art good and gracious.

READER: Amen. Lord have mercy. (*Thrice.*)

(b) *Prayer at the Blessing of the Child, when on the eighth day after its birth it receives its name.*

On the eighth day after its birth the child is brought by its nurse to the church. She remains standing at the entrance into the church, and the Priest begins :

Blessed be our God always, *etc.*

READER: Amen.

Glorify be to Thee, *etc.*—Heavenly King, *etc.*

Then the Trisagion : *Holy God*, *etc.* After: *Our Father*, *etc.*; the Dismissal-Troparion of the day, or of the Saint of that church.

Then the Priest signs the forehead, mouth and breast of the babe, and says the following prayer:

Let us pray to the Lord.

READER: Lord, have mercy.

THE PRAYER.

PRIEST: O Lord, our God, we pray Thee and call upon Thee. Show the light of Thy countenance on this Thy servant (handmaid) N.N., and sign the Cross of Thine Only-Begotten Son in his (her) breast and in his (her) heart, in his (her) spirit, that he (she) may flee from the vanity of the world and all evil devices of the enemy, and may follow Thine ordinances. Grant, O Lord, that Thy holy Name may remain forever upon him (her), when at the proper time he (she) is incorporated into Thy Holy Church, and made perfect through the terrible Mysteries of Thy Christ: so that he (she), living according to Thy commandments and preserving the Seal unbroken, may attain unto the blessedness of Thine elect in Thy Kingdom: through the grace and mercy of Thine Only-Begotten Son, with whom Thou art highly praised, together with Thine all-holy, and good, and life-giving Spirit; now and ever, and to ages of ages. Amen.

Then the Priest takes the infant in his hands, remains standing before the entrance of the church, or before the picture of the Most Holy Mother of God, makes with it the sign of the Cross, and says :

Exult, highly favored Virgin, Mother of God; for from thee arose the Sun of Righteousness, Christ our God, enlightening those who sat in darkness. Rejoice, also, thou just old man, thou who hast borne in thy arms the Redeemer of our souls, who hath given unto us the Resurrection.

Then the Benediction, *etc.*

(c) Prayers with a Mother on the Fortieth Day after her Delivery.

On the fortieth day the child is brought again to the church, in order to be received into the Church, *i. e.*, to commence attendance at church. It is brought by the mother immediately after her purification, in the presence of the future sponsors.

The PRIEST begins : Blessed be our God always, *etc.*

READER : Amen. "Glory be to Thee, *etc.*, Heavenly King, *etc.*

Then the Trisagion, *Holy God*, *etc.* After : *Our Father* follows the Dismissal, Troparion of the day, or of the appointed Saint, and then :

Glory be to the Father, *etc.*

For the sake of the intercessions, *etc.*

The mother with the child in her arms then bows her head, and the Priest makes the sign of the Cross over the child ; and then lays his hand upon the head of the child and says the following prayer:

Let us pray to the Lord.

READER : Lord, have mercy.

THE PRAYER.

PRIEST : O Lord God Almighty, Father of our Lord Jesus Christ, who hast formed all creatures, rational and irrational, by Thy Word, and hast called all things out of nothingness into being, we pray Thee and call upon Thee : purify this Thy handmaid N.N., whom Thou hast restored again according to Thy will (and who now comes to Thy church) from all her sins and from every spot, that she may be made worthy, without judgment, to partake of Thy holy sacraments.

(If the child be already dead, then follows immediately the conclusion : For Thou art a good and gracious God, *etc.* But if it be alive the Priest continues:)

Bless also the infant born of her ; suffer it to grow up ; sanctify it and make it wise, intelligent, chaste, noble-minded, well-disposed ; and because Thou hast brought it into existence, and caused it to see the light of Nature, grant that in Thine own good time spiritual light may also be given to it, and it may be numbered with Thy holy flock through Thine Only Begotten Son, with whom Thou art highly praised, together with Thine all-holy, good and life-giving Spirit, now and ever, and to ages of ages.

READER : Amen.

PRIEST : Peace to all.

READER : And to thy Spirit.

PRIEST : Bow your heads before the Lord.

READER : To Thee, O Lord.

The Priest reads the prayer for the mother of the child.

O Lord, our God, who didst come for the salvation of the human race, come now also to this Thine handmaid N., and make her worthy, through Thy venerable Priesthood, of an entrance into the temple of Thy worship ; wash her clean from her bodily stain, and from the defilement of the soul in the period of the forty days ; make her worthy to partake of Thy precious Body and Blood ; for most holy and highly praised is Thy most honored and exalted Name with the Father and the Holy Ghost ; now and ever, and to ages of ages.

READER : Amen.

PRIEST : Let us pray to the Lord.

READER : Lord, have mercy.

The Priest blesses the child and says over it the following prayer for the child :

O Lord, our God, who as a child wast brought on the fortieth day to Thine appointed temple by Mary, Thy Holy Mother, who knew no man, and wert borne in the arms of the just Simeon, bless, O Almighty Ruler, also this infant, brought hither for presentation before Thee, the Creator of all things, and may it grow up for all works, good and well-pleasing unto Thee ; drive away from it every hostile power by the sign of Thy Cross (for Thou, O Lord, art the protector of children), so that it, made worthy of Holy Baptism, may receive its portion with the elect in Thy Kingdom, preserved with us by the grace of the holy, consubstantial and undivided Trinity. For to Thee, together with Thine Eternal Father, and the all-holy, and good, and life-giving Spirit, are due all praise, and thanksgiving, and worship ; now and ever, and to ages of ages.

READER : Amen.

PRIEST : Peace to all.

READER : And to thy Spirit.

PRIEST : Bow your heads before the Lord.

READER : To Thee, O Lord.

THE PRAYER.

PRIEST: O God and Father Almighty, who, through the noblest of the prophets, Isaiah, hast announced to us the Incarnation of Thine Only Begotten Son, and our God, of the Virgin, who also, according to Thy good pleasure, and through the co-operation of the Holy Ghost, in order to save us men according to Thy infinite mercy in the latter days, didst will to become a child by her, and, according to the custom of Thy holy law, after the days of purification were accomplished, didst permit Thyself, the true Law-Giver, to be presented in the sanctuary, and to be borne in the arms of the just Simeon, a type of which mystery we acknowledge in the vision of the same prophet when he saw a live coal taken with the tongs from off the altar; the imitation of which, according to grace, we faithfully preserve. Do Thou now, O Lord, who protectest infants, bless also this child, together with its parents and sponsors, and grant that at the proper time it may be born again of water and the Spirit; number it in Thy holy flock of reasonable sheep, which is called after the Name of Thy Christ, for Thou art He who dwellest on high and beholdest the lowly, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and forever, and to ages of ages.

READER: Amen.

If the child be not yet baptized, the following order of the presentation is postponed until after the baptism; but if already baptized, the presentation takes place in the following manner:

The Priest takes the child, makes with it the sign of the Cross before the church door, and says:

The servant (handmaid) of God, N., is received into the Church in the Name of the Father, and of the Son, and of the Holy Ghost; now and ever, and to ages of ages.

READER: Amen.

Then he brings it into the church and says:

It will enter into Thine house, and will worship toward Thy holy temple.

Then he comes into the middle of the church and says:

The servant (handmaid), *etc.*

READER: Amen.

PRIEST: In the midst of the temple will he (she) praise Thee.

Then he carries the child to the door of the sanctuary and says:

The servant (handmaid), *etc.*

READER: Amen.

If the child be of the male sex, the Priest carries it into the sanctuary; but if female, only to the royal doors, and says:

Now lettest Thou, Lord, Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a Light to lighten the Gentiles, and a Glory of Thy people Israel.

Then the Priest lays the child down before the royal doors, and the godfather bows three times, takes the child up and departs after hearing the Benediction of Dismissal.

(d) *Prayer with a Woman who has suffered a Miscarriage.*

THE PRIEST BEGINS: Blessed be our God, *etc.*

READER: Amen. Glory be to Thee, *etc.* Heavenly King, *etc.*

Then the Trisagion: *Holy God*, *etc.* After *Our Father* follows the Dismissal, Troparion of the day; and then:

PRIEST: Let us pray to the Lord.

READER: Lord, have mercy.

THE PRAYER.

PRIEST: Lord and Master, our God, who wert born of the Holy Mother of God and ever-Virgin Mary, and laid as a Babe in the manger, have mercy according to Thy great mercy upon this Thy handmaid N., who, taken in sins intentional or undesigned, has fallen into condemnation, since she has lost that which was conceived in her; forgive her errors, intentional and unintentional, and preserve her from all diabolical arts; purify her from pollution; heal her pains; grant her, O gracious One, strength and health of body and soul, and defend her by the angel of light from every surprise of the spirits of darkness; yea, Lord, and from every disease and weakness; purify her from her bodily defilement and the various inner griefs which have come upon her; lead her

out of them by Thy great mercy, that she may recover from the weakness of her body, and raise her from the bed on which she lies. Because we are conceived in sins and in transgressions, and are all defiled before Thee, O Lord, we cry out in fear and say : Look down from heaven and behold the weakness of us condemned sinners. Pardon this Thine handmaid N., who, taken in sins intentional or undesignated, has fallen into condemnation and has lost that which was conceived in her ; have mercy also upon those who assist and care for her, and pardon them according to Thy great mercy, as the good God and rich in grace ; for Thou alone hast the power to forgive sins and transgressions, through the intercessions of Thine All Holy Mother and all Saints. For to Thee, with the Father and Thy Holy Spirit are due all praise, honor and worship ; now and ever, and to ages of ages. Amen.

Then follows the Benediction of Dismissal.

(e) Prayers at the Reception of the Catechumens.

The Priest looses the girdle of the one coming for illumination, disrobes him, takes off his shoes and turns him towards the east in plain dress, without girdle, without covering for the head, barefoot and with arms hanging down, breathes thrice in his face, crosses him thrice on the forehead and the breast, lays his hand upon his head, and says :

Let us pray to the Lord.

READER : Lord, have mercy.

THE PRAYER.

PRIEST : In Thy Name, O Lord God of Truth, and in the Name of Thine Only-Begotten Son and of Thy Holy Spirit, I lay my hand upon Thy servant (handmaid) N., who is made worthy to flee unto Thy holy Name, and to be protected under the shadow of Thy wings. Remove far from him (her) that ancient deceit, and fill him (her) with Faith in Thee, with Hope of Thee, and with Love to Thee, so that he (she) may acknowledge that Thou only art the true God, and Thine Only Begotten Son, our Lord Jesus Christ, and Thy Holy Spirit. May he (she) walk according to all Thy commandments, and do what is well-pleasing unto Thee ; for whosoever doeth this shall find therein his life. Write him (her) down in Thy Book of Life ; unite him (her) to the flock of Thine inheritance, so that in him (her) may be glorified Thy

holy Name, and that of Thy well-beloved Son, our Lord Jesus Christ, and of Thy life-giving Spirit. May Thine eyes ever be graciously turned toward him (her), and Thine ears to hear the voice of his (her) prayers. Let him (her) find joy in the works of his (her) hands and in all his (her) generation : so that he (she) may worship Thee, praise Thy great and glorious exalted Name, and magnify Thee always through all the days of his (her) life. For all heavenly powers sing Thy praise, and Thine is the Glory of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages.

READER : Amen.

PRIEST : Let us pray to the Lord.

READER : Lord, have mercy.

THE FIRST EXORCISM.

PRIEST : Satan, the Lord conjures thee ; He, Who came into the world and dwelt among men, that He might destroy thy tyranny and deliver mankind from it ; Who on the Cross triumphed over the adverse powers, when the sun was darkened, and the earth trembled, and the graves were opened, and the bodies of the saints arose ; Who by death destroyed death and took away the strength of him who had the power of death, that is of thee, Satan. I conjure thee by God, Who kept the way of the Tree of Life, and set over it the Cherubim and the flaming sword, turning hither and thither to guard it. Thou art conjured ! for I conjure thee by Him, Who walked over the waves of the sea as on dry land, and subdued the stormy wind ; at Whose look the depths of the sea are dried up, and at Whose reproof the mountains melt. He it is Who also now conjures thee by us : tremble, depart, get thee away from this creature ; return not back again ; hide not thyself in him, encounter him not, work not upon him, neither by night nor by day, neither in the morning nor at noontide ; but depart into thy hell until the great Day of the Judgment, which is already prepared. Fear before God, Who sitteth upon Cherubim and looketh into the abysses, before Whom tremble angels, archangels, thrones, lordships, princes, powers, dominions, the many-eyed Cherubim and the six-winged Seraphim ; before Whom tremble the heavens and the earth, and the sea and all that therein is. Depart,

and get thyself away from the sealed and newly-elected soldier of Christ, our God ; for I conjure thee by Him, Who rideth upon the wings of the wind, and maketh His angels a flame of fire. Depart and get thee out of this creature with all thy power and all thine angels. For glorious is the Name of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages.

READER : Amen.

PRIEST : Let us pray to the Lord.

READER : Lord, have mercy.

SECOND EXORCISM.

PRIEST : God the holy, the terrible and all glorious, incomprehensible and unsearchable in all His works and His power, hath ordained to thee, Satan, the punishment of eternal torments, and He commandeth thee and every power working with thee, by us, his unworthy servants, to depart from this person, signed with the Name of our Lord Jesus Christ, the true God. I conjure thee, thou depraved, unclean, polluted, abominable and hostile spirit, by the might of Jesus Christ, who hath all power in heaven, and on earth, who commanded the deaf and dumb devil : Depart out of the man, and enter not into him again. So get thee away, acknowledge that thy might is vain, since thou hast not power even over the swine ; remember Him who once granted thy petition that thou mightest enter into the herd of swine. Fear before God, at whose command the earth and the waters stand fast ; who hath formed the heavens ; who hath established the mountains by weight and the valleys by measure ; who has set the sand as the bounds of the sea, and hath made a sure way through the stormy waters ; who toucheth the mountains and they smoke ; who clothed Himself with light as with a garment ; who hath spread out the heavens as a curtain ; who frameth in the waters His chambers, and hath established the earth on its sure foundation that it shall not be moved forever and ever ; who calleth the water of the sea and poureth it forth over the face of the whole earth. Depart and get thee away from this person, who is prepared for the holy illumination. I conjure thee by the saving passion of our Lord Jesus Christ, by His precious body and blood, and by his terrible second advent ;

for He will come and not delay to judge the whole earth, and will torment thee and the powers working with thee in the fire of hell, giving thee over to the outer darkness, whose worm dieth not, and whose fire is unquenchable, for the power is of Christ, our God, and of the Father, and of the Holy Ghost ; now and ever, and to ages of ages.

READER : Amen.

PRIEST : Let us pray to the Lord.

READER : Lord, have mercy.

THIRD EXORCISM.

PRIEST : Lord of Sabaoth, God of Israel, Who healest all diseases and all infirmities, look down upon Thy servant (handmaid), search and prove him (her) and drive from him (her) all operations of the devil ; conjure the unclean spirits and drive them out, and purify the works of Thy hands ; exert Thy powerful might and beat down Satan speedily under the feet of Thy servant (handmaid) ; give him (her) victory over him and his unclean spirits, so that he (she) may receive Thy grace ; be worthy of Thy immortal and heavenly sacraments, and offer up praise to Thee, the Father, and the Son, and the Holy Ghost : now and ever, and to ages of ages.

READER : Amen.

PRIEST : Let us pray to the Lord.

READER : Lord, have mercy.

THE PRAYER.

PRIEST : Lord and Master, Who hast created man after Thine image and Thy likeness, and hast given him fitness for eternal life ; and Who, after that he had fallen into sin, hast not despised him, but hath brought about, through the Incarnation of Thy Christ, the salvation of the world ; redeem now also this Thy creature from the bondage of the enemy, and receive him (her) into Thy Kingdom of Heaven ; open the eyes of his (her) understanding, so that the light of Thy gospel may shine clearly upon him (her) ; join to him (her) through life the Angel of Light to rescue him (her) from all snares of the adversary, from diabolical encounters, from the evil spirit of the noonday, and from diabolical apparitions.

Then the priest breathes upon the mouth, the forehead and the breast of the Catechumen, and says :

Drive out of him (her) all evil and unclean spirits that have hidden and concealed themselves in his (her) heart (*thrice*): the spirit of deceit, the spirit of wickedness, the spirit of idolatry, and all covetousness, avarice, the spirit of falsehood and all uncleanness, which worketh after the teaching of the devil. Make him (her) an acceptable sheep of the holy flock of Thy Christ, a worthy member of Thy Church, a son (daughter) and heir of Thy Kingdom, that he (she) may live according to Thy commandments, preserve the seal unbroken, keep the garment spotless and attain to the blessedness of the saints in Thy Kingdom, through the grace and compassion and mercy of Thine Only Begotten Son, with whom Thou art highly praised, together with Thine all-holy, and good, and life-giving Spirit ; now and ever, and to ages of ages.

READER: Amen.

Then the Priest turns the candidate towards the west, disrobed, barefoot and holding up his hands, and says :

Dost thou renounce Satan and all his works, all his angels, all his pride, and all his pomp ?

THE CATECHUMEN, *or if the candidate be a pagan or a child, instead of him the godfather*: Yes, I renounce them.

The same question and answer are repeated the second and third time.

Then the Priest asks the candidate :

Hast thou renounced Satan ?

THE CATECHUMEN OR HIS SPONSOR: Yes, I have renounced him.

And after this has been three times said, the Priest says to the candidate :

Then blow and spit on him.

After this done, the candidate drops his arms, is turned towards the east and the Priest says to him :

Dost thou adhere to Christ ?

THE CATECHUMEN OR HIS SPONSOR: Yes, I adhere to Christ ?

This is also three times said ; then the Priest :

Hast thou adhered to Christ ?

THE CATECHUMEN OR HIS SPONSOR: Yes, I have adhered to Him.

PRIEST: And dost thou believe in him?

ANSWER: Yes, I believe in Him, as the King and God—
and then says the Confession of Faith (Creed):

I believe in One God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in One Lord Jesus Christ, the Son of God, the Only-Begotten, Begotten of the Father before all ages: Light of Light, True God of True God; Begotten, not made; Consubstantial with the Father, by Whom all things were made; Who for us men and for our Salvation came down from the heavens, and was Incarnate of the Holy Ghost and the Virgin Mary, and became Man; and was crucified for us under Pontius Pilate, and suffered, and was buried; and rose again the third day according to the Scriptures; and ascended into the heavens, and sitteth on the right hand of the Father; and He shall come again with glory to judge both the living and the dead; of Whose Kingdom there shall be no end. And in the Holy Ghost, the Lord, the Life-giver; Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets, and in One, Holy, Catholic and Apostolic Church. I acknowledge One Baptism for the Remission of Sins; I look for the Resurrection of the dead, and the Life of the Age to come. Amen.

After the declaration of this Creed the Priest says again to the Catechumen:

Hast thou adhered to Christ?

ANSWER: Yes, I have adhered to Him.

PRIEST: And dost thou believe in Him?

ANSWER: Yes, I believe in Him, as the King and God.
And then says again the Creed: I believe in one God, the Father, etc.

After the Catechumen has said the Creed through a second time, the Priest asks him the third time:

Hast thou adhered to Christ?

ANSWER: Yes, I have adhered to Him.

PRIEST: And dost thou believe in Him?

ANSWER: Yes, I believe in Him, as the King and God,
And then says the third time the Creed: I believe in one God, the Father, etc.

When the Catechumen has confessed the Creed fully for the third time, the Priest asks him:

Hast thou adhered to Christ?

ANSWER: Yes, I have adhered to Him.

After this question and answer have been given three times, the Priest says:

Then fall down before Him.

The Catechumen falls down before Him and says:

I fall down before the Father, and the Son, and the Holy Ghost, the consubstantial and undivided Trinity.

PRIEST: Blessed be God, Who willeth that all men should be saved, and come to the knowledge of the truth; now and ever, and to ages of ages.

READER: Amen.

PRIEST: Let us pray to the Lord.

READER: Lord, have mercy.

THE PRAYER.

PRIEST: O Lord and Master, our God, call this Thy servant (handmaid) N. unto holy illumination in Thee, and make him (her) worthy of the great grace of Thy Holy Baptism; put off from him (her) the old man, and renew him (her) unto eternal Life; fill him (her) with the power of Thy Holy Spirit unto union with Thy Christ; so that he (she) may not be a child of the flesh, but a child of Thy Kingdom: through the good-will and grace of Thine Only-Begotten Son, with whom Thou art highly praised, together with Thine all-holy, and good and life-giving Spirit; now and ever, and to ages of ages.

READER: Amen.

(f) *The Administration of Baptism.*

The Priest puts on his vestments while all the lights are lit; takes the censer, walks to the font, censers around it, then gives up the censer and bows.

READER: Master, give the Blessing.

PRIEST: Blessed be the Kingdom of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages.

CHOIR: Amen.

READER: In Peace let us pray to the Lord.

CHOIR: Lord, have mercy.

For the Peace from above and for the Salvation of our souls, let us pray to the Lord.

CHOIR: Lord, have mercy (*and so after each sentence of the Ektene*).

For the Peace of the whole world, for the prosperity of the holy Churches of God, and for the unity of all, let us pray to the Lord.

For this holy House, and for those who, with faith, piety and fear of God enter into it, let us pray to the Lord.

For the most Holy Governing Synod, for the Bishop N. N. for the honorable Presbytery, for the Diaconate in Christ, and for all the clergy and laity, let us pray to the Lord.

For our most pious and God-protected Sovereign and family, all their court and army, let us pray to the Lord.

That this water may be hallowed with power and virtue, and with the Presence of the Holy Ghost, let us pray to the Lord.

That there may be sent down upon it the gracious gift of Redemption, the Blessing of Jordan, let us pray to the Lord.

That there may come upon this water the purifying virtue of the supersubstantial Trinity, let us pray to the Lord.

That we may be enlightened with the light of knowledge and piety by the Presence of the Holy Ghost, let us pray to the Lord.

That this water may drive away all snares of visible and invisible enemies, let us pray to the Lord.

That he (she) who is to be baptized therein, may be made worthy of the Kingdom, which passeth not away, let us pray to the Lord.

For him (her) now coming to the holy illumination, and for his (her) salvation, let us pray to the Lord.

That he (she) may become a son (daughter) of the light, and heir of the eternal blessings, let us pray to the Lord.

That he (she) may be planted together with, and partake of, the death and the resurrection of Christ, our God, let us pray to the Lord.

That he (she) may preserve the robe of Baptism and the earnest of the Spirit undefiled and spotless unto the terrible day of Christ, our God, let us pray to the Lord.

That to him (her) this water may become the laver of regeneration, for the remission of sins and the vesture of incorruption, let us pray to the Lord.

That God, the Lord, may hear the voice of our supplications, let us pray to the Lord.

That he (she) and we may be delivered from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help, save, have mercy and guard us, O God, by Thy grace.

Commemorating our all-holy, spotless, most blessed and glorious Lady, the Mother of God, and ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life to Christ, our God.

CHOIR : To Thee, O Lord.

While the Deacon is saying this, the Priest prays in a low voice the following prayer:

O merciful and gracious God, Who triest the hearts and the reins and alone knowest the secrets of men, because nothing is invisible to Thee, but all is naked and open before Thine eyes, Thou Who knowest what is within me : despise me not and turn not Thy face from me, but forgive me in this hour my transgressions, O Thou Who hast regard to men in their sins, that they may be converted ; wash away the uncleanness of my body and the defilement of my soul, and sanctify me wholly with Thine invisible, all-perfect power and spiritual rectitude so that I, proclaiming freedom to others and offering it to them in perfect trust on Thine unspeakable grace, may not myself, as a servant of sin, be found reprobate.

Nay, O Master, alone good and gracious, let me not be put to shame, but send me power from above, and strengthen me for the administration of Thy great and heavenly Sacrament, which is even now to be completed. Form Thy Christ in him (her) who is to be born again through my humility ; build him (her) upon the foundation of Thine Apostles and Prophets, and cast him (her) not down ; plant him (her) as a plant of truth in Thy Holy, Catholic and Apostolic Church, and pluck him (her) not up ; so that he (she) increasing in piety may glorify Thine all-holy Name of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages. Amen.

At the close of the Ektene the Priest says aloud the following prayer:

Great art Thou, O Lord, and wonderful are Thy works ; there is no word that can express Thy wonders, for by Thine own will Thou hast brought all things out of nothingness into being, by Thy power Thou upholdest the creation, and

by Thy providence Thou rulest the world. From four elements hast Thou made the creation, and crowned the circle of the year with four seasons. All spiritual powers tremble before Thee; the sun sings Thy praise; the moon blesses Thee; the ministering stars surround Thee; the light obeys Thee; before Thee tremble the abysses; the fountains stand at Thy command. Thou hast spread forth the heaven as a curtain; Thou hast established the earth above the waters; Thou hast bounded the sea with a wall of sand; Thou hast poured forth the air to breathe. The powers of the angels serve Thee; the choirs of the archangels bow down before Thee; the many-eyed Cherubim and six-winged Seraphim, standing and flying about Thee, cover themselves through fear of Thine inaccessible glory. For Thou art an ineffable, eternal and unspeakable God, Who didst come to earth, take the form of a servant, and become like other men; for Thou, O Master, on account of the goodness of Thy grace, wert not able to look upon the race of men, tormented by the devil, but didst come, and hast redeemed us. We acknowledge Thy grace, proclaim Thy mercy and hide not Thy loving-kindness.

Thou hast delivered the human race, and hallowed the Virgin's womb by Thy birth. The whole creation praiseth Thee, the manifested One; for Thou, our God, hast appeared upon earth and dwelt with men; Thou, too, hast hallowed the streams of Jordan, in that Thou hast sent down from Heaven Thy Holy Spirit and bruised the heads of the serpents which had hidden themselves there. Come, now, also, Thyself, O King full of grace, in the visitation of Thy Holy Spirit, and sanctify this water (*thrice*); and give it the gracious gift of Redemption, and the blessing of Jordan; make it a fount of incorruption and a gift of sanctification, for the relief of sins, the healing of diseases, the destruction of evil spirits, unapproachable by hostile powers, filled with angelic strength: so that the plotters against Thy creation may flee away from it, for I have called upon Thy Name, O Lord, wonderful, highly exalted, and so terrible to the adversaries.

After this the Priest crosses the water thrice, dipping his finger into it, breathes upon it and says:

Under the sign of the form of Thy Cross let all hostile powers be destroyed (*thrice*).

Let all invisible idols of the air be removed from us, and no evil spirit of darkness hide itself in this water ; also let there not descend with the candidate, we pray Thee, O Lord, any evil spirit, which may bring with it darkness of thoughts and confusion of the mind ; but O Thou Ruler of all, make this water, the water of Redemption, the water of sanctification, the purification of the body and the spirit, the loosening of bonds, the forgiveness of transgressions, the illumination of souls, the laver of regeneration, the renewal of the spirit, the gracious gift of adoption, the vesture of incorruption, the fountain of life. For Thou, O Lord, hast said : Wash you and be clean, put away the evil-doings from your souls ; and thou hast given us the new birth by water and the Spirit from above. Come then upon this water, O Lord, and grant that he (she) to be baptized therein may be changed to the putting off of the old man, which is corrupted by deceitful lusts, and to the putting on of the new man, which is renewed after the image of its Maker ; so that he (she) being planted through Baptism in the likeness of Thy death, may also be a partaker of Thy resurrection, and, preserving the gift of the Holy Ghost and increasing the pledge of grace, may receive the honorable prize of the calling on high, and be numbered with the first-born who are written in Heaven with Thee, our Lord and God, Jesus Christ. For to Thee, together with Thine eternal Father, and the all-holy, good and life-giving Spirit are due the glory, and the power, now and ever, and to ages of ages.

CHOIR : Amen.

PRIEST : Peace to all.

CHOIR : And to thy Spirit.

READER : Bow your heads before the Lord.

CHOIR : To Thee, O Lord.

After this the Priest breathes thrice upon the oil-vessel, which is held by the Deacon, and crosses thrice the oil.

READER : Let us pray to the Lord.

CHOIR : Lord, have mercy.

The prayer for the consecration of the oil:

PRIEST : Lord and Master, God of our fathers, Who didst send to those in Noah's Ark the dove, which bore in its beak the olive-branch as a sign of reconciliation and deliverance from the deluge, and Who didst thereby foreshadow the mys-

tery of grace, and didst appoint the fruit of the olive tree for the fulfillment of Thy mysteries ; Who hast by the same filled those who were under the law with the Holy Ghost, but makest perfect those who are in grace, bless also this oil with power and efficacy, and with the visitation of Thy Holy Spirit, so that it may be the anointing for incorruption, the weapon of righteousness, the renewal of the soul and the body, the defense against all diabolical influences, the healing of all evil for those who are anointed in faith, or partake of it, to the glory of Thee and Thine Only Begotten Son, and Thine all-holy, good and life-giving Spirit ; now and ever, and to ages of ages.

CHOIR : Amen.

READER : Let us attend.

The Priest sings now the *Hallelujah* thrice with the people, pours the oil into the water, so as to make with it three signs of the Cross, and then says aloud :

Blessed be God, Who enlighteneth and sanctifieth every man coming into the world ; now and ever, and to ages of ages.

CHOIR : Amen.

The candidate is now brought forward, and the Priest takes some of the oil with two fingers and makes the sign of the cross on the candidate's forehead, breast, and between the shoulder-blades, and says :

The servant (handmaid) of God, N. N., is anointed with the oil of gladness in the Name of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages. Amen.

Signing the breast, he says :

For the healing of the soul and the body.

Signing the ears : So that he (she) may hear the faith.

Signing the hands : Thy hands have made and fashioned me.

Signing the feet : So that he (she) may walk in the path of Thy commandments.

And after he has anointed the whole body the Priest baptizes the candidate, held erect and looking toward the east, and says :

The servant (handmaid) of God, N., is baptized in the Name of the Father, Amen ; and of the Son, Amen ; and of the Holy Ghost, Amen ; now and ever, and to ages of ages. Amen.

At each invocation he immerses the candidate and raises him again. After that the Priest washes his hands and sings with the people the Psalm:

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord imputeth not sin, neither is there guile in his mouth; for I was silent, my bones grew old through my crying all the day; for day and night Thy hand was heavy upon me; I was turned into misery, pierced by the thorn. I acknowledged my sin, and hid not mine iniquity. I said I will confess mine iniquity to the Lord, and Thou forgavest the wickedness of my heart. For this shall every one that is godly pray unto Thee in a fitting time; but in a deluge of many waters they shall not come nigh him. Thou art a refuge from affliction that surroundeth me; my joy, delivering me from those compassing me about. I will inform thee and teach thee in the way wherein thou shalt go; I will cause Mine eyes to rest upon thee. Be not as horse and mule, in whom is no understanding; with bit and bridle thou must hold their cheeks that they shall not draw nigh thee. Many are the pains of the sinner, but he who trusteth in the Lord, mercy shall surround him. Be glad in the Lord, and rejoice, ye righteous, and exult all ye true of heart.

Then the Priest clothes the candidate, and says:

The servant (handmaid) of God, N., is clothed with the robe of righteousness, in the Name of the Father, and of the Son, and of the Holy Ghost; now and ever, and to ages of ages. Amen.

After this is sung the following Troparion:

Give me the robe of light, Thou who clothest Thyself with light as with a garment, O merciful Christ, our God.

THE ADMINISTERING OF THE HOLY CHRISM.*

(a) *The anointing of the baptized.*

PRIEST : Let us pray to the Lord.

CHOIR : Lord, have mercy.

THE PRAYER.

PRIEST : Blessed art Thou, Lord God Almighty, Fountain of all goodness, Sun of righteousness, Who causest the light of salvation to rise on those who wandered in darkness, through the manifestation of Thine Only-begotten Son, and our God ; Who hast granted us, unworthy as we are, in the holy water a blessed purification, and in the life-giving Chrism a divine sanctification ; Who hast also now vouchsafed to Thy servant (handmaid), of late illuminated, to be newly born of water and the Spirit, and hast granted him (her) the remission of voluntary and involuntary sins. Merciful Master and King over all, bestow on him (her) also the seal of the gift of Thy holy and omnipotent and adorable Spirit, and to partake of the holy body and precious blood of Thy Christ ; keep him (her) in Thy sanctification ; confirm him (her) in the orthodox faith ; deliver him (her) from the evil one, and all his devices, and preserve his (her) soul by the saving fear of Thee in innocence and righteousness, so that he (she) may please Thee in every deed and word, and become a son (daughter) and heir of Thy heavenly kingdom, for Thou art our God, a God of mercy and salvation, and to Thee we offer up praise and glory, to the Father, and to the Son, and to the Holy Ghost, now and ever, and to ages of ages.

CHOIR : Amen.

After this prayer the Priest anoints the candidate in the form of a cross with the Chrism on the forehead, the eyes, the nostrils, the mouth, both ears, the breast, the hands and the feet, and says each time :

* This sacrament follows, in the Oriental Church, immediately after the baptism.

The seal of the gift of the Holy Ghost. Amen.

Then the Priest walks with the sponsor and the candidate around the font thrice, and sings with the choir:

As many of you as are baptized into Christ, have put on Christ; Hallelujah.

PRIEST: Wisdom.

READER: (*The Prokimenon Psalm, xxvii: 1.*) The Lord is my illumination and my Savior; whom shall I fear?

READER: The Lord is a defense of my life; of whom shall I be afraid?

CHOIR: The Lord is my light and my salvation; before whom shall I be afraid?

READER: The Lord is my illumination.

CHOIR: And my salvation; before whom shall I be afraid?

PRIEST: Wisdom.

READER: The reading from the Epistle of S. Paul to the Romans (vi: 3-12).

PRIEST: Let us attend.

READER: Brethren, so many of us as were baptized into Christ Jesus were baptized into His death. Therefore we were buried with Him by baptism into the death; that, like as Christ was raised up from the dead by the glory of the Father, so also we should walk in newness of life. For, if we have been planted together in the likeness of His death, so also shall we be of the resurrection; knowing this that our old man was crucified with Him, that the body of sin might be destroyed, that we no longer should serve sin. For he, who is dead, has been justified from sin. Now, if we died with Christ, we believe that also we shall live with Him, knowing that Christ raised from the dead dieth no more; death no longer ruleth over Him; for in that He died, He died unto sin once; but in that He liveth, He liveth unto God. So also count yourselves dead indeed unto sin, but alive unto God, in Christ Jesus our Lord.

PRIEST: Peace to thee.

READER: And to thy spirit.

PRIEST: Wisdom, let us attend.

READER: Hallelujah. (*Thrice.*)

PRIEST: Wisdom! Upright; let us hear the holy gospel.

PRIEST: Peace to all.

CHOIR: And to thy spirit.

PRIEST : The reading from the holy evangelist, Matthew. (Chap. xxviii : 16 to the end.)

CHOIR : Glory be to Thee, O Lord ; glory be to Thee.

PRIEST : Let us attend.

PRIEST : At that time the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them. And as they saw Him they worshipped Him ; but some doubted. And Jesus came and spake to them, saying : All power is given to Me in heaven and on earth. Therefore, go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you all days, unto the end of the world. Amen.

CHOIR : Glory be to Thee, O Lord ; glory be to Thee.

PRIEST : Have mercy upon us, O God, according to Thy great mercy ; we pray Thee hear, and have mercy.

CHOIR : Lord, have mercy. (*Thrice ; so also after each sentence of the Ektene.*)

PRIEST : Again, we pray for strength, victory, long and sole rule, health and salvation of the most pious and God-protected sovereign, —, and we most earnestly beseech the Lord, our God, to prosper him in all things, and put under his feet all who hate and oppose him.

Again, we pray for the most holy governing synod, for our metropolitan, and for all our brethren in Christ.

Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness and remission of sins of the servants of God, N. N. (*the sponsors.*)

Again, we pray for the newly baptized servant (hand-maid) of God, N. N., that he (she) may be preserved in the faith of the pure confession in all piety and fulfilment of the commands of Christ through all the days of his (her) life.

PRIEST : For Thou art a gracious and merciful God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages.

CHOIR : Amen.

Then the benediction.

(b) *Prayers at the ablution after the Chrism.*

On the eighth day the candidate is brought again into the church, in order that he may be washed off. The Priest looses his (her) clothes and girdle, and says the following prayer :

THE FIRST PRAYER.

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Thou, who, by holy baptism, hast given the remission of sins to Thy servant (handmaid), and granted him (her) the regeneration of life; let now, O Lord and Master, the light of Thy countenance shine forever in his (her) heart; preserve his (her) shield of faith unsurprised by enemies; guard his (her) robe of incorruption which he (she) hath put on, pure and spotless upon him (her); keep by Thy grace the spiritual seal on him (her) uninjured, and continue graciously inclined toward him (her) and us, according to the multitude of Thy great mercies; for highly praised and blessed is Thine adorable and exalted Name of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages.

CHOIR: Amen.

THE SECOND PRAYER.

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord and Master, our God, who by the laver of baptism bestowest heavenly illumination on the baptized, hast regenerated Thy newly-enlightened servant (handmaid) by water and the spirit, and hast given him (her) the forgiveness of voluntary and involuntary sins, lay upon him (her) Thy powerful hands and preserve him (her) in the might of Thy goodness; keep his (her) pledge, so that it shall not be taken away, and make him (her) worthy of eternal life and Thy good pleasure; for Thou art our sanctification, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: Peace to all.

CHOIR: And to thy spirit.

PRIEST: Bow your heads before the Lord.

CHOIR: To Thee, O Lord.

THE THIRD PRAYER.

PRIEST: Preserve him (her) who hath put on Thee, O Christ, our God, and who hath bowed with us also his (her)

head before Thee, that he (she) may be an invincible warrior against those who, with vain enmity, assail him (her) and us; and grant that we may all be victorious to the end and receive Thine incorruptible crown; for to Thee belong mercy and salvation, and to Thee, together with Thine eternal Father, and Thine all-holy, good and life-giving Spirit, we offer up praise and glory, now and ever, and to ages of ages.

CHOIR: Amen.

Then the Priest loosens the girdle of the candidate and his linen clothes, washes him with clean water, and says:

Thou art justified, enlightened, sanctified, washed in the Name of our Lord Jesus Christ, and with the Spirit of our Lord.

After this he takes a sponge dipped in water, washes off the face, head, breast, etc., of the candidate, and says:

Thou art baptized, enlightened, anointed, sanctified, washed in the Name of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages.

CHOIR: Amen.

(c) Prayers at the cutting of the hair.

THE FIRST PRAYER.

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord and Master, our God, who hast honored man with Thine image, and endowed him with a reasonable soul and a beautiful body, so that the body should be subject to the rational soul, for Thou hast placed over all his head, and planted within the same a number of senses, not interfering with one another, and covered the head with hair that it should not be injured by the changes of the atmosphere; and hast fitly joined together all his members, so that he should show himself thankful through all of them to Thee, the most excellent artificer; do Thou, O Master, who, by the vessel of Thine election, Paul the Apostle, hast bidden us do all things whatsoever we do to Thine honor; bless this servant (handmaid), N. N., who has come to offer to Thee his first fruits, the hair of his (her) head, together with his sponsors, and may they learn Thy commandments and do what is well-pleasing unto Thee, for Thou art a merciful and gracious

God; and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: Peace to all.

CHOIR: And to thy spirit.

PRIEST: Bow your heads before the Lord.

CHOIR: To Thee, O Lord.

THE SECOND PRAYER.

PRIEST: O Lord, our God, Who, through the fullness of the laver of baptism, according to Thy grace, hast sanctified those who believe in Thee, bless the infant present, and let Thy blessing come upon its head; even as Thou didst bless king David by Thy prophet Samuel, so bless also the head of Thy servant (handmaid) N. by my hand, although I am a sinner, since Thou wilt be present with him (her) by Thy Holy Spirit, so that he (she), as he advances in age, even until gray hairs, may offer up praise and glory to Thee, and see the prosperity of Jerusalem all the days of his (her) life, for to Thee, the Father, and the Son, and the Holy Ghost, are due all the glory, honor and worship, now and ever, and to ages of ages.

CHOIR: Amen.

After this the Priest cuts the hair of the candidate in the form of a cross, and says:

The hair of the servant (handmaid) of God, N., is cut in the Name of the Father, and of the Son, and of the Holy Ghost.

CHOIR: Amen.

Then follows the Ektene.

Have mercy upon us, O God, according to Thy great mercy; we pray Thee, hear and have mercy.

CHOIR: Lord, have mercy. (*Thrice so after each sentence of the Ektene.*)

PRIEST: Again, we pray for grace, life, peace, health, and salvation of the servant of God, N., sponsor, and the newly-enlightened N.

PRIEST: For Thou art a merciful and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we

offer up praise and glory, now and ever, and to ages of ages.

CHOIR: Amen.

Then the benediction.

(d) Order of private baptism in case of necessity.

The Priest begins: Blessed be the kingdom of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages.

READER: Amen.

After this the Trisagion: O Holy God, etc.

After *Our Father* the Priest says the following prayer:

PRIEST: Let us pray to the Lord.

READER: Lord, have mercy.

THE PRAYER.

PRIEST. Lord, God Almighty, Creator of all the visible and invisible universe, Who hast formed the heavens and the earth, the sea and all that therein is, and hast gathered together the waters into one, and shut up the abyss, and sealed it with Thy glorious and terrible Name, and hast spread out the waters above the firmament; Who hast founded the earth upon the waters, hast made the sea fast by Thy power, and hast crushed the heads of the serpents in the waters; Thou art terrible, and who can withstand Thee? Look down, O Lord, upon this Thy creature, and upon this water, and give it the gracious gift of the redemption, the blessing of Jordan; make it the fount of incorruption, for the gift of salvation, the remission of sins, the healing of infirmities, the destruction of evil spirits, unapproachable by hostile forces, filled with angelic power, so that the plotters against Thy creation may flee away from it; for I have invoked Thy Name, O Lord, wonderful, highly exalted, and so terrible to the adversaries.

Then the Priest pours oil into the water and baptizes the child, while he says:

The servant (handmaid) of God, N. N., is baptized in the Name of the Father, Amen; and of the Son, Amen; and of the Holy Ghost, Amen; now and ever, and to ages of ages. Amen.

After this he clothes the candidate and anoints him with the holy Chrism, and says:

Sealing of the gift of the Holy Ghost. Amen.

Then he goes with him three times around the font, according to the custom, and sings:

As many of you as were baptized into Christ have put on Christ; Hallelujah.

Finally, after this, the benediction.

THE ADMINISTRATION OF CONFESSION.

THE Priest leads each penitent alone, not two or more at once, with uncovered head before the image of our Lord Jesus Christ, and begins:

Blessed be our God always, now and ever, and to ages of ages. Amen.

Glory be to Thee, O our God, Glory be to Thee.

Heavenly King, Comforter, *etc.*

Then the Trisagion: O Holy God, etc.

After: Our Father, etc., Lord, have mercy.

Glory be to the Father, *etc.*

Come, let us worship before the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

Come, let us worship and fall down before Christ Himself, our King and God.

(*Psalm 50.*) Have mercy upon me, O God, according to Thy great mercy, and according to the fulness of Thy compassions blot out mine iniquity. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is before me continually. Against Thee only have I sinned, and done evil before Thee. That Thou might be justified in Thy words, and prevail in Thy judgment. For, behold, in iniquities I was conceived, and in sins did my mother bear me. For, behold, Thou didst love truth; the uncertain and the hidden things of Thy wisdom Thou didst make known to me. Sprinkle me with hyssop and I shall be cleansed; wash me and I shall be whiter than snow. Make me hear joy and gladness so that the broken bones shall rejoice. Turn Thy face from my sins, and blot out all my transgressions. Create a clean heart in me, O God, and renew a right spirit within me. Cast me not away from Thy Presence, and take not Thy Holy Spirit from me. Restore to me the joy of Thy salvation, and strengthen me with Thy guiding Spirit. I will teach the wicked Thy ways, and the ungodly shall be converted unto Thee. De-

liver me from blood (guiltiness), O God, the God of my salvation, and my tongue shall rejoice in Thy righteousness. O Lord, open Thou my lips, and my mouth shall show forth Thy praise. For if Thou didst desire sacrifice I would give it ; burnt offerings Thou dost not delight in. A sacrifice to God is a broken spirit ; a heart broken and humbled, God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and build the walls of Jerusalem. Then shalt Thou delight in a sacrifice of righteousness, an oblation and burnt offerings ; then shall they offer upon Thine altar young bullocks.

Troparion : Have mercy upon us, O Lord, have mercy upon us ; we sinners, who have no excuse, bring to Thee, as our Master, this prayer : Have mercy upon us.

Glory be to the Father, *etc.*

Lord, have mercy upon us ; in Thee resteth our hope ; be not so angry with us, and think not of our misdeeds ; but look down as the Gracious One also now, and deliver us from our enemies ; for Thou art our God, and we are Thy people ; we all are the work of Thy hands, and we call upon Thy Name.

Now and ever, *etc.*

Open to us the gates of mercy, thou blessed Mother of God, so that we, who hope in thee, may not perish, but may be freed by thee from every misery ; for thou art the salvation of the Christian race.

Lord, have mercy.

FIRST PRAYER.

Let us pray to the Lord.

O God, our Saviour, who, by Thy prophet, Nathan, didst grant forgiveness to David, when he repented of his sins, and didst accept the prayer of penitence from Manasseh, receive also this Thy servant (handmaid), N. N., repenting of his (her) sins, according to Thy wonted kindness, and overlook all that he (she) hath done, forgiving his (her) fault, and passing over his (her) transgressions. For Thou hast said, O Lord, I have no pleasure in the death of the sinner, but that he should turn and live ; also Thou hast said that we should forgive offences seventy times seven. For as Thy greatness is without equal, so also boundless is Thy grace. If Thou

shouldst be extreme to mark iniquities, who shall stand? Thou art a God of the penitents, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory, now and ever, and to ages of ages. Amen.

SECOND PRAYER.

Let us pray to the Lord.

O Lord Jesus Christ, Son of the living God, Shepherd and Lamb, Who hast borne the sins of the world, Who didst remit the debt to the two debtors, and Who didst bestow the forgiveness of her sins on the sinful woman : do Thou, O Master, remit, forgive, and pardon the sins, misdeeds, and errors, both voluntary and involuntary, known and unknown, which have been done in commission and omission by these Thy servants. And if they, as men who walk in the flesh and dwell in the world, have been led astray by the devil, whether they have sinned in knowledge or ignorance, or have despised the priestly word, or have fallen under the priestly ban, or a curse of their own, or have bound themselves by an oath : vouchsafe Thyself, as the good Master, in Whom is no evil, to loose these Thy servants by the Word, and to forgive them their own curse and oath according to Thy great mercy. Yea, gracious Lord and Master, hearken unto us, who implore for these Thy servants Thy grace, and forgive them as the gracious One all their errors, and remove them from the eternal torments ; for Thou, O Master, hast said : Whatsoever ye shall bind on earth, shall be bound in Heaven ; and whatsoever ye shall loose on earth, shall be loosed in Heaven. For Thou only art without sin, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

THE EXHORTATION TO THE PENITENT.

Behold, my child, here stands Christ invisible, and He receives thy prayer of penitence : so be not ashamed and fear not, conceal also nothing from me ; be not afraid, but tell me all that thou hast done, so that thou mayest obtain forgiveness from our Lord Jesus Christ. Behold, before us is also His holy image, and I am only a witness, so that I can

testify all that thou wilt say to me ; therefore, if thou concealest anything thy sin shall be double. Consider wherefore thou hast entered this place of healing, so that thou mayest not go hence unhealed.

After this the Priest proposes to the penitent the questions, one after another, pausing a little after each, until the answer follows. After he has proposed the questions, which concern faith and morals, according to the difference of rank and sex and age of the penitent, and received the answers, he says :

From all these sins must thou henceforth abstain, since thou hast received a second baptism according to this Christian mystery. So make now, with God's help, a good beginning, and do not imprudently return to thy former sins, so as to become a derision to men, for this is not becoming to a Christian ; but he should live honorably, and righteously, and godly, and to this God help thee with His grace.

When the confessor has said all this, and again examined the penitent, and the latter has disclosed all that is within him without concealment, he says to him : Bow thyself.

The penitent bows his head, and the confessor prays.

THE FINAL PRAYER.

Let us pray to the Lord.

O Lord and God of the salvation of Thy servants, gracious, and merciful, and long-suffering, Who art grieved at our misdeeds, Who desirest not the death of the sinner, but rather that he should be converted and live, have mercy now upon Thy servant (handmaid) N. ; grant him (her) true penitence, and the pardon and forgiveness of sins ; remit to him (her) all transgressions, both voluntary and involuntary ; reconcile and unite him (her) with Thy Holy Church through Jesus Christ Our Lord, with Whom be power and glory ascribed unto Thee, now and ever, and to ages of ages. Amen.

At the conclusion of the holy sacrament of confession, the Priest pronounces over the kneeling penitent the absolution.

THE ABSOLUTION.

Our Lord and God, Jesus Christ, forgive thee, my child N., by the grace and mercy of His kindness, all thy transgressions ; and through the power granted unto me, I also, unworthy priest, forgive thee and absolve thee from all thy

sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

At the close the Priest signs with his right hand the penitent with the sign of the cross. Then he says:

It is indeed right to call thee blessed, etc.

After this the benediction, etc.

THE COMMUNION OF THE SICK.

THE Priest takes a part of the Holy Sacrament, puts it into the chalice, and pours upon it a little wine. And then he says :

Blessed be our God always, now and ever, and to ages of ages.

Reader. Amen.

After this the Trisagion : O Holy God, *etc.*

After : Our Father, *etc.* Lord, have mercy.

Come, let us worship before the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

Come, let us worship and fall down before Christ Himself, our King and God.

After this the Creed : I believe in One God, the Father, Almighty, *etc.*

Then : Accept me to-day, O Son of God, as a partaker of Thy mystical supper ; for, I will not reveal the Mystery to Thine enemies, nor give Thee a kiss as Judas ; but I will confess Thee, as the thief : Remember me, O Lord, in Thy Kingdom.

Glory be to the Father, *etc.*

O Heavenly King, Comforter, Thou Spirit of Truth, omnipresent and filling all things, Treasure of blessings and Giver of Life, come and take Thine abode in us, Thou gracious One, purify us from every spot, and save our souls.

Now and ever, *etc.*

We have acknowledged Him to be God, who was born of thee in the flesh, O Virgin, Mother of God ; pray Him, that He would save our souls.

Lord, have mercy.

FIRST PRAYER.

O Lord Jesus Christ, our Master and Saviour, who alone, as the good and gracious God, hast power to forgive sins,

pardon this Thy servant (handmaid) N. all his (her) past offences, known and unknown, and make him (her) worthy without condemnation to partake of Thy Holy Sacrament, not to torment and not to the increase of sins, but to the cleansing of the soul and body, and to the gift of Thy Kingdom. For Thou art our strength and strong wall, a Defence against the adversary and Cleanser of the sins of Thy servant (handmaid): for Thou art the merciful and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory. Amen.

SECOND PRAYER.

Lord, I know, that I am not worthy, that Thou shouldst enter under my roof, into the house of my soul, which is all waste and in ruins, and Thou hast in me no worthy place to lay Thy head. But since Thou wilt be with me, I come to Thee, trusting in Thy kindness. Command me to open the doors of my unworthy mouth, and I shall be satisfied with Thee, the only One; enter into me, and cleanse me from every bodily and spiritual defilement; be my helper and advocate, and make me worthy to stand at Thy right hand. For the sake of the prayers and intercessions of our all-spotless Lady, the Mother of God and ever-Virgin Mary, and all Saints, who have always been well-pleasing unto Thee: for Thou art highly praised forever. Amen.

THIRD PRAYER.

God, the Lord, the All-merciful, be gracious unto thee. The Lord Jesus Christ grant thee all good desires. The Almighty God deliver thee from every temptation. The Lord teach thee. The Lord give thee understanding. The Lord help thee. The Lord deliver thee. The Lord protect thee. The Lord guard thee. The Lord purify thee. The Lord fill thee with spiritual joys. The Lord be the helper of thy soul and thy body. The Lord give the remission of sins, as the merciful, good and gracious One. The Lord and God, Jesus Christ, have mercy upon thee in the day of judgment, and bless thee all the days of thy life. For to Him are due all praise, honor and worship, together with His eternal Father, and His all-holy, good, and life-giving Spirit; now and ever, and to ages of ages. Amen.

If the sick person has already confessed, the Holy Sacrament is now given to him ; but if he has not yet confessed, the Priest bids those present to withdraw for a season, and now questions the sick person concerning his various transgressions, taking great care that he shall not conceal anything and be silent from shame. After the confession the Priest says :

FOURTH PRAYER.

O Lord, our God, who didst forgive the sins of Peter and the sinful woman because of their tears, and didst justify the publican, who acknowledged his transgressions : accept the confession of Thy servant (handmaid) N., and forgive him (her) as the gracious One his (her) voluntary and involuntary sins, with which he (she) hath sinned against Thee, whether in word, or in deed, or in thought. For Thou only hast the power to forgive sins, as a God of mercy and kindness, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

After the Communion the Priest says :

Now, lettest Thou, Lord, Thy servant depart in peace, according to Thy word ; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples ; a light to lighten the Gentiles, and a glory of Thy people Israel.

Then the Trisagion : *O Holy God, etc.*

After *Our Father*, the Troparion of the day ; and then—

Glory be to the Father, *etc.*

For the sake of the intercessions, *etc.*

Lord, have mercy.

In conclusion follows the benediction, etc.

ORDINATION.

(a) Office at the Ordering of an Acolyte, Reader and Singer.

HE who is to be made an Acolyte, Reader, or Singer, is conducted by two Subdeacons into the church, where he bows thrice toward the Altar, then toward the Bishop, and again toward it ; then goes to the Bishop and inclines his head before him. The latter crosses him thrice upon his head, lays his hand upon him, and prays.

THE FIRST PRAYER.

O Lord, who hast enlightened all creatures with the light of Thy marvels, and knowest already the design of each before it was made, and strengthenest those who are determined to serve Thee, adorn with Thy pure and undefiled garment also this Thy servant N., who at the Service of Thy Mysteries is resolved to bear the tapers before them. So that he, enlightened, may go before also, in the coming world, receive the incorruptible, honorable crown of life, and rejoice in eternal blessedness with Thine Elect. So that hallowed may be Thy Name, and hallowed Thy Kingdom, of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

If no Liturgy is said, the Bishop then begins this office, saying :

Blessed be our God always ; now and ever, and to ages of ages.

CHOIR : Amen.

DEACON : Heavenly King, Comforter.

After this the Trisagion : *O Holy God*, etc.

After *Our Father*, etc., the Troparion of the day is said.

But if the Holy Liturgy is said, then : Heavenly King and the Trisagion are not sung, but the following Troparia are read :

Holy Apostles, pray the merciful God that He may grant our souls the forgiveness of sins.

Bursting forth in splendor like the fire's light, the grace of thy mouth hath enlightened the earth, won for the world

better treasures than those of covetousness, and displayed to us the grandeur of humility ; do Thou now, O Father John Chrysostom, who hast instructed us by thy words, pray Christ, God, the Word, to deliver our souls.

Over every land, which hath received thy word, thy voice went forth, by which thou hast taught, well-pleasing unto God, hast enlightened the children of men, and hast made clear the morals of men. Royal priesthood, holy Father Basil, pray God, Christ, for us, to deliver our souls.

The shepherd's flute of thy theology hath overpowered the trumpets of the orators, for as thou hast searched the depths of the spirit, so also hath perfection in eloquence become thy portion ; now, therefore, Father Gregory, pray God, Christ, to deliver our souls.

Glory be to the Father, etc.

For the sake of the intercessions, etc.

Then the Bishop cuts the hair of the candidate in the form of a cross and says:

In the name of the Father.

PROTO-DEACON (*or a Reader, or a Singer*) : Amen.

BISHOP : And of the Son.

PROTO-DEACON : Amen.

BISHOP : And of the Holy Ghost.

PROTO-DEACON : Amen.

After this the Bishop puts upon him the short Phelonion, crosses again thrice his head, lays his hand upon him and prays.

THE SECOND PRAYER.

O Lord, Almighty God, choose this Thy servant and sanctify him ; grant that he, with all wisdom and understanding, may give instruction in Thy holy Word, and the reading of it ; keep him also in a blameless course of life. By the grace and mercy and compassion of Thine Only-begotten Son, with Whom Thou art highly praised, together with Thine all-holy, and good, and life-giving Spirit ; now, etc.

After this prayer the Bishop opens the Book of the Apostles over the head of the Reader ; then the Sub-deacons lead him away from the Bishop, place him in the middle of the church, with his face toward the east, and give him the Book of the Apostles, and he reads :

The reading from the Epistle of the Holy Apostle Paul to the Romans (or some other church) :

He reads from the beginning to the end of a lection, turns toward the Bishop and bows to him thrice. The Sub-deacons take off his short Phelonion and lead him to the Bishop, who crosses his head again thrice. After this the Sticharion is handed to the Bishop, who blesses it thrice on the Cross ; the candidate crosses himself, kisses the Cross on the Sticharion, and also the hand of the Bishop, and after this is vested with the Sticharion by the Sub-deacons ; when the Bishop makes to him the following address :

THE ADDRESS.

My son, the first step to the priesthood is that of the Reader ; so it is becoming to thee that thou shouldst daily read in the Divine Scriptures, so that the hearers, seeing thee, may be edified, and thou thyself prepared for a higher station, and in no way disgrace thine election ; for by a sober, and holy, and righteous life thou wilt obtain the grace of the merciful God, and also make thyself worthy of a higher ministry, through Jesus Christ, our Lord ; to whom be glory for ever and ever. Amen.

Then the Bishop cries aloud :

Blessed be the Lord ! Behold the servant of God N. N., has become a Reader of the Holy Church, N. : in the Name of the Father, and of the Son, and of the Holy Ghost.

Then the Bishop gives him a taper, and the ordained places himself before the Bishop in the place appointed for him. If several readers are to be ordained, they are ordered together, and the prayer is couched in the plural form.

(b) Office at the Ordination of a Sub-deacon.

If he, who is ordered Reader or Singer, is to be made a Sub-deacon the same day, after he has been vested with the Sticharion, the Sub-deacons hand the Bishop the Sticharion-girdle. The Bishop crosses the girdle, the candidate kisses the girdle and the hand of the Bishop, and the girdle is put upon him. The Bishop crosses his head thrice, and the Proto-deacon says :

Let us pray to the Lord.

The Bishop lays his hand on the candidate and prays.

THE PRAYER.

O Lord, our God, Who by one and the same Holy Ghost grantest gifts to those whom Thou hast chosen ; Who hast granted to Thy Church divers orders, and hast ordained different grades of the Ministry for the administration of Thy holy and spotless Mysteries ; Who hast also, by Thine ineffable foreknowledge, predestinated this Thy servant to be

worthy to serve Thy Holy Church : do Thou Thyself, O Master, preserve him blameless in all things, and let him love the beauty of Thy house, to stand at the doors of Thy Holy Temple, and to kindle the lights of the habitation of Thy glory. Plant him in Thy Holy Church as a fruitful olive tree, which beareth the fruits of righteousness, and show this, Thy servant, perfect, at the time of Thy coming again, to receive the reward of those who are well-pleasing unto Thee. For Thine is the kingdom, and the power, and the glory of the Father, *etc.*

After this prayer, the Sub-deacons give the candidate a basin of water, and lay a towel on his shoulders. The Bishop washes his hands, while the candidate pours water on them. After this the candidate and all the Sub-deacons kiss the Bishop's hand, and go to their place, where the candidate for Sub-deacon, remaining until the Cherubic Hymn of Praise, holds the ewer, the basin of water and the towel, and says silently for himself the prayers:

Trisagion : O, Holy God, *etc.* : Most Holy Trinity, *etc.* ; Our Father, *etc.*

The Creed : I believe in One God, *etc.*

Forgive, remit, pardon, O God, our voluntary and involuntary transgressions, committed in knowledge and ignorance, by night and by day, in deed and in thought ; forgive us all of them, as the good and gracious One.

And, at his pleasure, he reads also other prayers.

During the Cherubic Hymn he is conducted to the Bishop before the holy doors ; the Bishop washes his hands as usual and says the prayer ; then he blesses the water thrice in the form of the cross, and sprinkles with the water his eyes, ears, nostrils and mouth. At the Great Entrance the candidate goes behind all, and when the Bishop takes the Most Holy of all, and all the priests enter the sanctuary, the Sub-deacon to be ordered bows toward the Bishop, and bears water to the right and left choir, and then before the people, and all sprinkle themselves with the water. After this the candidate is led back into the sanctuary, where what remains of the water is poured back into the receptacle. After this the candidate is led forth before the holy doors, where he remains standing in one place, until the Bishop in the Mass says the words : And the grace of the great God, *etc.* After this exclamation he is led into the sanctuary, where he receives the blessing of the Bishop, and places himself among the other Sub-deacons.

(c) *Office at the Ordination of a Deacon.*

After the Bishop has said the words in the Mass : And the grace of the great God, *etc.*, the Sub-deacons take the Bishop's throne, and place it before the holy table a little to the left side, so that he shall not sit with his back to the holy place. As soon as the Bishop is seated, two Sub-deacons from both sides go to the candidate standing in the middle of the church, so that each one lays one hand upon his neck, but with the other holds his hand, and causes him to bow according to custom. Then one of the Deacons in the sanctuary cries out : *Command !* Then those

with the candidate step forward a little, and make him bow as before. Then another Deacon says: *Command!* and they go to the holy doors, and make the candidate bow before the Bishop a third time. Then the Proto-deacon says: *Command, Right Reverend Ruler.*

Then the Sub-deacons leave the candidate in the holy doors, and there draw near to him a Proto-deacon and a Deacon, and take him one by the right hand and the other by the left, while he bows toward the Bishop. He blesses him in the form of the cross with his hand, and those who are with him lead him around the holy Table and sing with the rest:

Holy Martyrs, who have graciously striven and are crowned, intercede with the Lord, that He may have mercy on our souls.

Those outside of the sanctuary sing also the same. The candidate kisses the four corners of the holy Table, the hand of the Bishop and the Epignation resting upon his knee. Then they go again around the holy Table, and sing:

Glory to Thee, Christ, God, Thou praise of the Apostles and joy of the Martyrs, who preached the consubstantial Trinity.

Those outside the sanctuary repeat this also. The candidate kisses again the four corners of the holy Table, the hand and the Epignation of the Bishop. Then they go for the third time around the holy Table and sing:

Rejoice, Isaiah, the Virgin hath conceived in the womb, and hath borne the Son, Immanuel, God and Man, Day-spring is His Name; highly exalting Him, we call the Virgin blessed.

Those outside the sanctuary sing the same. The candidate kisses for the third time the holy Table, the hand and the Epignation of the Bishop. Then the Bishop stands up, his throne is removed, the candidate places himself on the right side of the Bishop, bows thrice toward the holy Table, and says:

God be merciful to me, a sinner.

After this the candidate kneels upon the right knee, lays both hands crosswise on the holy Table, and his forehead on the same. The Bishop lays the end of the Omophorion on the candidate's head, and crosses him thrice upon the head. Then the Proto-deacon or Deacon says:

Let us attend.

The Bishop lays his right hand upon the candidate's head, and says, loud enough to be heard by all:

The Grace of God, which always healeth all that is weak, and supplieth all that is wanting, advances this most pious Sub-deacon N. to be Deacon by the laying on of hands; let us therefore pray for him, so that the Grace of the all-holy Spirit may come upon him.

The Priests on the right side of the Altar sing thrice:

Lord, have mercy.

Then the Priests on the left side of the Altar sing the same thrice.

After this both choirs in the church sing alternately thrice:

Lord, have mercy.

All sing very slowly, until the Bishop has completed the following prayers. The Bishop crosses thrice the head of the candidate for ordination, lays his right hand upon him, and the Proto-deacon says in a low voice:

Let us pray to the Lord.

The Bishop prays in a low voice.

THE FIRST PRAYER.

O Lord, our God, Who, according to Thy foreknowledge, sendest down the Gift of Thy Holy Spirit upon those whom Thou, according to Thy unsearchable might, hast appointed to minister and to assist at the administration of Thy spotless Mysteries, do Thou Thyself, O Master, keep in all good conduct also this man, whom Thou, by my laying on of hands, hast vouchsafed to advance to the ministration of the Diaconate, so that he may preserve the mystery of the Faith in a pure conscience. Give him the grace which Thou didst give Stephen, the first Martyr, whom Thou didst first call to the work of Thy Diaconate. Make him worthy, by Thy goodness, to fulfil the office bestowed according to Thy good pleasure: for they who minister will procure for themselves a good degree; show also Thy servant perfect. For Thine is the Kingdom, and the Power, and the Glory of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Then the Proto-deacon says in a low voice the following Ektene, and after each sentence response is made with the words:

Lord, have mercy.

In peace let us pray to the Lord.

For the peace from above, and the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the stability of the holy churches of God, and the union of all, let us pray to the Lord.

For our Bishop (*or* Patriarch, Metropolitan, Bishop *or* Archbishop of the Eparchy) N. and his Priesthood, his de-

fence, his prosperity, his peace, his health and his salvation, and for the works of his hands, let us pray to the Lord.

For the servant of God N., who is now advanced to be Deacon by the laying on of hands, and for his salvation, let us pray to the Lord.

That the gracious God may grant him a spotless and blameless Diaconate, let us pray to the Lord.

For our most pious and Divinely-protected Monarch (Emperor or King, Prince of the respective country) N. N., for all his court and army, let us pray to the Lord.

For this city (for this holy abode, *if it is a cloister*), for every city and country, and the faithful dwelling in them, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger and necessity, let us pray to the Lord.

Help, save, have mercy, and guard us, O God, by Thy grace.

Commemorating our all-holy, spotless; most blessed and glorious Lady, the mother of God and ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life, to Christ, our God.

RESPONSE : To Thee, O Lord.

The Bishop holds during this his hand upon the head of the candidate and prays in a low voice.

THE SECOND PRAYER.

O God, our Saviour, Who with Thine imperishable voice by Thine Apostles hast ordained the law of the Diaconate, and appointed Stephen, the first Martyr, as such, and called him first to the fulfilment of the work of the Diaconate, as it stands written in Thy Holy Gospel: Whosoever will be first among you, let him be your servant. Fill, O Master, Ruler of all, also this Thy servant, whom Thou hast made worthy to undertake the ministry of a Deacon, with all Faith and with all Love, power and holiness, by the visitation of Thy Holy and life-giving Spirit: for not by the laying on of my hands, but by the descent of Thy rich mercies is grace given to those, who are worthy of Thee; so that also he, free from all sin on the terrible day of Thy judgment, may stand blameless before Thee and receive the sure reward of Thy promises. For Thou art our God, and to Thee the Father, and the Son, and the Holy Spirit we offer up praise and glory; now and ever, and to ages of ages. Amen.

Then they raise the person so ordained, and loose his girdle. The Bishop takes the Orarion, lays it upon his left arm and exclaims aloud :

“ Worthy.”

And those in the sanctuary repeat singing thrice “ Worthy;” even so both choirs in the church.

After this the maniples are given to him; the Bishop exclaims aloud :

“ Worthy.”

And those in the sanctuary and choir repeat it. Also the fan is given to him; the Bishop exclaims the third time :

“ Worthy.”

And those in the sanctuary and the choir sing it again. After this the newly ordained kisses the Bishop on the arm, and he is placed at the right side of the holy Table, where he fans the Most Holy Sacrament. At the time of the Communion the newly ordained receives the Holy Sacrament before all other Deacons, and says in the Holy Liturgy :

Let us worthily give thanks, *etc.*

If the Ordination precedes the Liturgy of the Presanctified (here however can only that of the Deacon be completed), it takes place after the bearing of the Holy Gifts from the Prothesis to the holy Table (after the Great Entrance).

(*d*) *Office at the Promotion of an Arch-deacon and Proto-deacon :*

He, who is advanced to be Arch-deacon or Proto-deacon, is conducted by a Proto-deacon and a Deacon to the Right Reverend Bishop, standing during the Little Entrance in the middle of the Church. Here the candidate bows thrice, and inclines the head. The Bishop sits down and crowns him thrice on the head, then rising lays his hand on his head.

DEACON : Let us pray to the Lord.

THE PRAYER.

BISHOP : O Lord and Master, our God, who by Thine ineffable foresight hast granted to our race the Archidiaconate (office of Proto-deacon), whereby those endowed with the same administer the order and the service with inferior helpers at Thy holy Mysteries ; clothe with the same grace of the Archidiaconate this Thy present servant N. ; adorn him with dignity to stand at the head of the Deacons of Thy people, and to serve as a good example to those who follow him. Let him attain an old age full of blessing, and praise Thy most glorious Name of the Father, *etc.*

After this the Bishop crosses him on the head and says :

Blessed be the Lord ! Behold, the servant of God N. has

become an Arch-deacon (or Proto-deacon) in the Name of the Father, and of the Son, and of the Holy Ghost.

The Bishop lays now his hand upon his head and says thrice : *Axios*. The choir repeats the same thrice, and then they go according to Order into the sanctuary.

(c) Office at the Ordination of a Presbyter (i. e. Priest.)

The candidate for Ordination standing in the middle of the church after the Cherubic Hymn is led by two Deacons on each side before the holy doors ; here two Priests receive him and lead him before the holy Table to the right of the Bishop. The Bishop blesses him crosswise, and then the Priests lead him thrice around the holy Table in the same way as at the Ordination of a Deacon, and sing :

Holy Martyrs, *etc.*

Glory be to Thee, O Christ, *etc.*

Rejoice, Isaiah, *etc.* (*as in the Ordination of a Deacon.*)

After this the candidate kneels on both knees before the holy Table, lays both hands crosswise upon the same and his forehead on his hands. The Bishop lays the end of the Omophorion on his head and crosses it thrice :

Then the Priest conducting him says :

Let us attend.

The Bishop lays his hand on the head of the candidate and says aloud :

The Grace of God, which always healeth all that is weak, and supplieth all that is lacking, advances this most pious Deacon N. to be Presbyter by the laying on of hands ; let us therefore pray for him, so that the Grace of the all-holy Spirit may come upon him.

Within the sanctuary the Priests on the right side sing thrice : *Lord, have mercy*, and even so those on the left side ; then also the singers in the right and the left choir of the church : *Lord, have mercy*, antiphonally thrice, all very slowly, until the Bishop has prayed the following prayer to the end. The Bishop crosses thrice the head of the candidate, lays his right hand on it, and the Proto-deacon says with a low voice :

Let us pray to the Lord.

The Bishop prays in a low voice.

THE FIRST PRAYER.

O, God without beginning and end, Who art elder than all creatures, and hast honored with the name of priest those who shall be accounted worthy of this rank, so that they may administer the word of Thy truth in a priestly manner ; do Thou Thyself, O Ruler over all, vouchsafe that

this man whom Thou hast been pleased to advance by my laying on of hands, may receive the great grace of Thy Holy Spirit in a blameless course of life and firm faith; make Thy servant perfect; so that he may please Thee well in all things, and live worthy of the gracious gift of the great priestly office granted him by Thy fore-knowing power; for Thine is the might of the Father, and of the Son, and of the Holy Ghost, and Thine is the Kingdom, and the Power, and the Glory; now and ever, and to ages of ages. Amen.

The Priest or Proto-presbyter reads now with low but audible voice, the following Ektene, and to each suffrage they respond: *Lord, have mercy.*

In peace let us pray to the Lord.

For the peace from above and the salvation of our souls, let us, *etc.*

For our Bishop (Patriarch, Metropolitan, Archbishop or Bishop of the Eparchy) N. and his priesthood, his protection, his prosperity, his peace, his health and his salvation, and for the works of his hands, let us, *etc.*

For the servant of God N., who is now advanced to be Priest, by the laying on of hands, and for his salvation, let us pray to the Lord.

That the gracious God may grant him a spotless and blameless Priesthood, let us pray, *etc.*

For our most pious and Divinely protected Monarch, *etc.*, and so the Ektene as far as: To Thee, O Lord.

The Bishop holds his hand on the head of the candidate and prays in a low voice.

THE SECOND PRAYER.

O God, great in power, unsearchable in wisdom, and wonderful in counsel above the sons of men, do Thou, O Lord, fill this man, whom Thou hast vouchsafed to enter into the priestly rank, with the gift of the Holy Spirit, so that he may be fit to stand blameless before Thine Altar, to proclaim the Gospel of Thy Kingdom, to administer the word of Thy truth in a priestly manner, to offer unto Thee spiritual gifts and sacrifices and to renew Thy people through the laver of regeneration; so that also he, at the second coming, meeting the great God and our Saviour Jesus Christ, Thine Only Begotten Son, may receive the reward of a good administration of his office, according to the fulness of Thy

bounty. So that highly blessed and glorified may be Thy glorious and exalted Name, of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages. Amen.

And then they raise up the newly ordained and bring the Epitrachelion. The Bishop takes from him the Orarion, blesses the Epitrachelion and gives it to the ordained to kiss; and after he has kissed it and the hand of the Bishop the Bishop puts it about his neck and exclaims :

“ Worthy.”

Those in the sanctuary sing thrice :

“ Worthy.”

And both choirs sing antiphonally the same thrice.

And then the Bishop gives him the girdle ; the ordained kisses it and the hand of the Bishop, girds himself, and the Bishop says again :

“ Worthy.”

And again the same is repeated in the sanctuary and both choirs sing thrice. So also is done at the delivery of the Phelonion and the Mass-book. Finally the ordained kisses the Omophorion and the hand of the Bishop, goes forth and kisses the Archimandrites and all his fellow-servants on the upper part of the arm, and places himself among the Priests.

(f) Office at the Promotion of a Proto-presbyter.

He, who is to be advanced as Proto-presbyter, is led by a Proto-deacon, or two Deacons, to the Bishop, standing in the middle of the Church during the Little Entrance, bows thrice toward the Bishop, and inclines his head. The Bishop sits down, and crosses him in blessing thrice upon his head; then rising, lays his hand upon his head. The Proto-deacon says:

Let us pray to the Lord.

THE PRAYER.

BISHOP: Lord and Master, Jesus Christ, our God, who hast granted to our race the priestly office, and clothed us with this gift and dignity, and graciously counted us worthy to perform priestly rites, and to lead subordinate helpers in Thy Mysteries : clothe with Thy grace also this our brother N.; adorn him with honor to stand at the head of the Priests of Thy people; make him worthy to become a good example for those who are with him; preserve his life unto old age, that he may end it in piety and honor, and have mercy upon us all, as a gracious God. For Thou art the giver of wisdom, and the whole creation praises Thee for ever and ever.

Then the Bishop blesses the candidate on his head, and says:

The Lord be praised ! Behold, the servant of God N., has

become Proto-presbyter in the most holy church of God N., in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Bishop lays his hand on the head of the ordained and exclaims thrice: *Axios*; the singers repeat, singing thrice the same word. Then they place the Proto-presbyter with the other Priests, according to his rank, and he goes through the holy doors into the Sanctuary.

(g) Office at the Promotion of an Abbot and Archimandrite.

He who is to be advanced as Abbot or Archimandrite is led by a Proto-deacon, or two Deacons, to the Bishop, standing in the middle of the Church during the Little Entrance, bows thrice toward the Bishop and inclines his head. The Bishop sits down and crosses him in blessing thrice on his head; then, arising, lays his hand on it, and the Proto-deacon says:

Let us pray to the Lord.

THE PRAYER.

BISHOP: O God, Who carest ever for the salvation of men, and hast brought into unity this rational flock: do Thou, O Ruler over all, preserve the same by Thine unbounded grace blameless, to keep Thy commandments without ceasing, so that not a single sheep from it shall be lost and driven away by the wolf; show this, Thy servant, whom Thou hast been pleased to appoint over them as Abbot (or Archimandrite), worthy of Thy grace, and adorn him with every virtue, so that he by his good works may be a good example to those who are under him: that they may be emulators of his blameless course of life, and at length with him stand uncondemned before Thy terrible Judgment Seat. For Thine is the Kingdom, and the Power, and the Glory of the Father, *etc.*

CHOIR: Amen.

BISHOP: Peace to all.

CHOIR: And to thy spirit.

PROTO-DEACON: Bow your heads before the Lord.

CHOIR: To Thee, O Lord.

BISHOP, SOFTLY: Incline, O Lord, Thine ear; hear our prayer and show this Thy servant, Abbot (or Archimandrite) of this holy cloister, as a faithful and wise ruler of that reasonable flock entrusted to him by Thy grace, that he may do Thy will in all things, and be worthy of Thy heavenly Kingdom.

ALoud: Through the grace and compassions and mercy

of Thine Only-begotten Son, with whom Thou art highly praised, together with, *etc.*

PROTO-DEACON ALOUD : Command, O Master.

THE BISHOP EXCLAIMS : The grace of the all-Holy Spirit advances thee through our lowliness to be Abbot (or Archimandrite) of the holy abode, which is dedicated to our Lord, and God, and Saviour, Jesus Christ (*or*, to the all-holy Mother of God, our Lady, *or*, the holy N.).

After this the Bishop lays his hand upon the candidate's head and exclaims thrice : *Axios* ; and the singers sing thrice : *Axios*.

In Russia a mitre is also placed upon the Archimandrite.

Thereupon the promoted kisses the Bishop's Omophor, then the right and left shoulder, and goes among the Abbots and Archimandrites according to his rank. Then they all enter the sanctuary according to rank, and the Mass is continued.

After the close of the Liturgy the Bishop delivers to the Abbot or Archimandrite the staff and says :

Receive the staff, supported on which thou must lead the flock ; for thou hast an answer to give for them to our God on the day of judgment.

If this solemnity takes place in a cloister where the candidate is to be installed, and the Bishop does not perform the Liturgy, it proceeds in the following manner : The Bishop standing in his place, vests himself with the Epitrachelion, wristlets and the Omophorion, and begins as usual :

Blessed be our God always, now and ever, and to ages of ages.

Choir : Amen.

Heavenly King, *etc.* Then the *Trisagion* : O, Holy God, *etc.* After : Our Father, the *Troparion* of the saint to whom the cloister is dedicated, and to the holy Virgin.

Then the Elect is conducted by the monastic Priests to the Bishops with the following words :

The Very Reverend, chosen and confirmed, monastic Priest N. is presented to receive the holy prayers, and to be installed as Abbot (or Archimandrite) and shepherd of the holy abode N.

After the foregoing presentation the Bishop exclaims :

The Grace of the Holy Ghost be with thee, enlightening, strengthening, and informing thee through all the days of thy life.

One of the Priests : Let us attend.

THE PRAYER.

The Bishop, holding his right hand on the head of the presented candidate, says thus :

O God, our God, Who ever carest for the salvation of men, and hast gathered together this reasonable flock in Thy Name, do Thou, O Ruler-over all, protect the same by Thine unbounded grace under the shadow of Thy wings, and keep it unharmed by any assault of the adversary. Preserve Thy servant, the monastic Priest N., whom Thou hast been pleased to appoint Abbot (Archimandrite) over the same, blameless ; that he may keep Thy commandments unceasingly and watch continually over the flock entrusted to him, so that not one sheep may be lost from it by the pernicious threatening of the spiritual wolf. Yea, Lord, show this Thy servant worthy of Thy goodness, and adorn him with every virtue, so that he by his works may be a good example to those who are under him ; may he also lead them on to emulation of his blameless conduct, and with them at length stand uncondemned before Thy terrible judgment seat. For Thine is the Kingdom, and the Power, and the Glory of the Father, *etc.*

After this follows the same Ektene which is read at the Ordination of a Priest, only more closely connected with the Abbot, the cloister and the brotherhood. The Bishop says the second prayer above : Incline, O Lord, *etc.* ; and the laying on of hands ends as above.

Afterward the Bishop enthrones the person promoted, on his seat in the middle of the church, and says :

The servant of God, monastic Priest N., is enthroned as Abbot (or Archimandrite) and shepherd of the holy abode N.

All the monks exclaim thrice : *Axios, Axios, Axios.* The Bishop and all the monks embrace him and the staff is given to him, as above.

(n) *Bishop's Ordination.*

1. *The Ceremony of Nomination.*

In Russia when the time is come to fill the vacant Bishop's throne, a consultation takes place in the Holy Governing Synod, and each member writes with his own hand the name of the person whom he thinks worthy of this high office. When all has been maturely considered, they choose from the nominated two names and lay them before the Emperor for his decision. After the Emperor has made the choice, the ceremony of nomination takes place in the following manner : On the appointed day all the Bishops, present in the capital, are invited to the Holy Synod, and after these are assembled the Presiding Bishop puts on his Epitachelion, and begins :

Blessed be our God, always ; now and ever, and to ages of ages.

All the others : Amen. Heavenly King, Comforter, *etc.*

After this the Trisagion : O, Holy God, Holy and Mighty, *etc.* *After :* Our Father, *etc.*, *the following Troparia :*

Blessed be Thou, O Christ, our God, Who hast made the fishermen wise by the Holy Ghost sent to them, and through them hast caught the whole world ; O, Thou gracious One ; glory be to Thee.

Glory be to the Father, and to the Son, and to the Holy Ghost ; now and ever, and to ages of ages. Amen.

When the Most High came down, and confounded the languages, He divided the nations ; but when He distributed the fiery tongues, He summoned all to unity : and now we praise with one voice the Holy Ghost.

Then the first Bishop says the following Ektene :

O God, have mercy upon us according to Thy great mercy ; we pray Thee, hear us, and have mercy upon us.

All respond : Lord have mercy (*thrice, and so also after each suffrage of the Ektene*).

The first Bishop : Again we pray for the most pious Monarch, our Emperor, *etc.*

Again we pray for the Holy Governing Synod.

Again we pray for the Right Reverend (Archimandrite or monastic Priest) N., who is now chosen to the episcopal chair of the God-protected cities N. N.

Again we pray for all brethren, and for all Orthodox Christians.

For Thou art the merciful and gracious God, and to Thee, the Father and the Son, and the Holy Ghost we offer up praise and glory ; now and ever, and to ages of ages.

All others : Amen.

Then the benediction of dismissal.

At the close of this the first Bishop says:

Christ, our true God, Who hath sent down the all-holy Spirit in form of fiery tongues from Heaven on his holy disciples and Apostles, through the intercession of His all-spotless Mother, the venerable and renowned prophet and fore-runner John the Baptist, the holy N. (*whose day it is*), and all Saints, be gracious to us and deliver us, for He is good and rich in mercy.

Now is announced to the newly nominated his choice, by the Synodal Secretary, in the following manner :

Venerable Father (Archimandrite or monastic Priest), N., the Most Illustrious and Most Autocratic great Monarch and Emperor N., Autocrat of all Russians, commands in his own decree, and the Most Holy Governing Synod for all Russia gives its blessing thereto, that your Holiness should become Bishop of the God-protected cities, N. N.

The Elect answers : Since the Most Illustrious and Most Autocratic great Monarch and Emperor N., Autocrat of all Russians, has decreed to place me in this service, and the Most Holy Governing Synod for all Russia has judged me worthy of the same, I offer thanks for it, accept it and in no way oppose.

After this the Bishops present sit down and place the newly-chosen among them.

The singers sing "For Many Years" for the God-fearing Emperor, for the Most Holy Governing Synod and for the newly-chosen. When the singing is completed, the Presiding Bishop stands up, blesses the newly-chosen with the cross, sprinkles him with hallowed water, and the office is concluded.

2. *The Ordination.*

On the evening before the Ordination of the Bishop a broad platform is raised in the Ambon of the church opposite the holy doors, which is covered with carpets ; upon which are set the chairs for the Bishops present according to their rank ; that of the Metropolitan with 8, of the Archbishop with 6, of the Bishop with 4 steps. In the middle of the church, near the Ambon, a carpet is spread out, having the figure of an eagle with one head and its wings spread out, and a city so worked with its walls and towers that the eagle appears to stand upon a tower.

Then the Bishops and all others assemble in the cathedral church, and ascend, clothed as before described, that broad platform. The Archimandrites, Arch-priests and the assembled clergy place themselves on each side.

Then the Bishops order a Proto-presbyter and a Proto-deacon to bring in the person to be ordained. These bow, kiss the hands of the Bishops, lead the candidate in full Priest's vestments from the Altar, and place him on the tail of the eagle, where he bows thrice, while the Proto-deacon announces his first approach :

The well-beloved of God, Archimandrite (or monastic Priest) N., elected and confirmed as the Bishop of the God-protected cities N. N., is conducted hither, so that he may receive consecration by the laying on of hands.

The Elect holds a confession of the Holy Orthodox Faith written by himself in his hands, and the Presiding Bishop asks him :

Wherefore art thou come, and what desirest thou of our humility ?

THE ELECT: The imposition of hands for the holy gracious gift of the Episcopal Office.

THE PRESIDING BISHOP: And what believest thou?

The Elect says aloud the holy Confession of Faith:

I believe in One God, the Father, Almighty, *etc.*

After this the Presiding Bishop blesses him, and says:

The grace of God the Father, and our Lord Jesus Christ, and the Holy Ghost be with thee.

Then the Elect is led to the middle of the eagle, and the Proto-deacon announces again:

The well-beloved of God, Archimandrite (or monastic Priest), N., chosen and confirmed as Bishop of the God-protected cities, N. N., is conducted hither, that he may receive consecration thereto by the laying on of hands.

The Presiding Bishop says now to him, standing on the middle of the eagle:

Explain yet more fully: what is thy confession concerning the incarnation of the inhypostatic [*i. e.*, in one Hypostasis] Son and Word of God?

The Elect reads now, in a voice loud and audible to all, the Second Confession:

I believe in One God, the Father Almighty, Maker of the Heaven and the earth and all visible and invisible, without beginning, and unbegotten, and unoriginated, the Author of nature and the Origin of the Son and the Spirit. I believe also in His Only Begotten Son, Who, without emanation and without time is begotten of Him, and is of One Being with Him, by Whom all was made. I believe also in the Holy Ghost, Who proceedeth from the same Father, is glorified equally with Him, eternal equally with Him, and equally honored with Him on the same Throne, and is the Founder of Creation. I believe also in the tradition concerning God and Divine things, and in the doctrine of the only Catholic and Apostolic Church. I acknowledge One Baptism for the Remission of sins; and look for the Resurrection of the dead and the Life of the coming world. Amen. But those who herein think otherwise I reject as heretics, anathematize Arius and those who agree with him, and the partakers of his insane evil doctrine; even so I reject and anathematize Macedonius, and those with him who are rightly named "Spirit-fighters;" Nestorius and the other originators of heresies

and their adherents ; and distinctly and with loud voice I cry out : Anathema to all heretics, Anathema to heretics of all places. But our Lady, the Mother of God, Mary, I acknowledge really and in truth as she who hath borne the only Christ of the Trinity, our God, according to the Flesh ; may she be my helper, guard and defence through all the days of my life. Amen.

The Presiding Bishop blesses him with the sign of the Cross, and says :

The grace of the Holy Ghost be with thee to enlighten and confirm thee, and to lead thee into all truth through all the days of thy life.

After this the Elect is placed on the head of the eagle, while the Proto-deacon for the third time exclaims :

The well-beloved of God, Archimandrite (or monastic Priest) N., elected and confirmed as Bishop of the God-protected cities N. N., is conducted hither, so that he may receive consecration by the laying on of hands.

The Presiding Bishop says now to him, standing on the head of the eagle :

Explain still, how thou holdest the Canons of the Holy Apostles and the Holy Fathers.

THE ELECT : Besides this, my Confession of the Holy Faith, I promise to observe the Canons of the Holy Apostles, of the Seven General and also of the venerable Provincial Church Councils, which are lawfully instituted for preserving the right commandments ; and whatsoever Canons and holy Decrees have ever been established at divers times and in divers years by the true defenders of the Holy, Oriental, Orthodox Religion, all these I bind myself by this my promise to maintain, firm and unimpaired, unto the end of my life ; and all that they have received, I also receive, and what they have rejected, I also reject. Again I also promise to maintain the peace of the Church and strenuously to uphold it, zealously to teach the people entrusted to me, and in no way nor manner to indulge in sophistry against the Orthodox, Oriental Christian Religion, through all the days of my life ; but always to follow and to obey the Most Holy Governing Synod for all Russia in everything which was instituted by His Majesty the Emperor, Peter the Great, of pious and ever celebrated memory, and is graciously confirmed by His Majesty, the prosperously reigning Emperor ; also with the

highly venerable Metropolitan, Archbishops, Bishops, as my brethren in everything to agree and work together according to the Divine laws and rules of the Holy Apostles and the Holy Fathers, also to be bound to them in spiritual love with my whole soul, and to esteem them as brethren. Also I promise in the fear of God in a fitting manner to lead the flock entrusted to me, teaching them with all zeal and diligence to beware of all suspicion of evil, of Latinism, and of all other heresies. Also I acknowledge further by this my writing, that I have not attained by promise of gold or silver, or present to this service, for I have not given anything to any person to obtain this dignity, and also I have not promised to give anything to any one, but have obtained it gratuitously according to the will of His Majesty, the most serene and autocratic Monarch our Emperor N., Autocrat of all the Russians, and by the election of the Most Holy Governing Synod for all Russia ; but I hold that they who obtain it by riches are worthy of deposition, like Simon the Sorcerer, who thought to obtain this gift of grace by worldly goods. Moreover, I promise that I will do nothing on compulsion, though urged by powerful persons or by the multitude of the people, even if they should command me with threat of death to do something which is not permitted to do according to the Divine and holy rules ; neither will I in the Eparchy of another Metropolitan, Archbishop or Bishop, perform the Liturgy or any other spiritual function without consent of the Bishop of that Eparchy, except in the Eparchy assigned to me by the Most Holy Governing Synod for all Russia. And wherever I may chance to be, that I will ordain no one as Priest or Deacon, or to any other clerical office of another's Eparchy, or receive those ordained elsewhere, without the Letters Dimissory of their own bishops.

I also promise further, that if the Most Holy Governing Synod for all Russia shall please to summon me to any Church assembly with the brethren, I will go to the Church assembly, without any excuse or pretence, and if any potentate, or the multitude of people, would hinder me therefrom, still I bind myself not to be disobedient to the orders of the Most Holy Governing Synod for all Russia. Even so I promise to adopt no strange customs in the ecclesiastical tradition and Church ordinances, especially no novelties, added by the Latins, but to preserve unaltered all traditions

and Church ordinances in the Oriental, Orthodox Church, agreeing and in harmony with the Most Holy Governing Synod for all Russia, and with the four Most Holy Patriarchs, the preservers and rulers of the Oriental worship of God. I bind myself in the service of one Liturgy not to ordain two, or three, or more Priests or Deacons to the same rank, but in one Liturgy only one Priest and one Deacon; also in the Liturgy of the pre-sanctified to ordain only one Deacon, as the Church order of the Holy Oriental Church requires, and as the rule of the Most Holy Patriarchs requires, and the Bishops of Greece, Great and Little Russia, holding with them, prescribe. Also I believe and hold, that the transubstantiation of the body and the blood of Christ in the Divine Liturgy, as the Oriental and our ancient Russian doctors teach, comes to pass through the reception and the operation of the Holy Ghost, by means of the episcopal or priestly invocation in the words of prayer to God the Father: *And make this bread the precious body of thy Christ, etc.*

Also I promise further and swear, that I will and must serve faithfully and without hypocrisy His Imperial Majesty, my true and natural, most gracious and great monarch, the Emperor N., Autocrat of all Russians, and His Imperial Majesty's successor to the throne, who shall be appointed thereto, also faithfully and without hypocrisy, and be obedient in everything, without sparing my life to the last drop of blood; all power and authority belonging to His Imperial Majesty's most sublime authority, Autocracy, with its lawfully determined and yet to be determined rights and privileges, according to my utmost understanding, power and ability to maintain and to defend, and therein to be extremely circumspect, to demand all that concerns the faithful service of His Imperial Majesty and the advantage of his most supreme government, in every event; but so soon as I perceive anything which injures, hurts or lessens the interest of His Majesty, I will not only at the proper time declare it, but also exert myself in every way to hinder and not to permit it; keep strictly every secret entrusted to me; the office entrusted and given to me, appointed according to both general and personal instructions, regulations and ordinances, and to be appointed from time to time in the name of His Imperial Majesty by the authorities placed over me, in a proper way conscientiously to fulfil, and not to manage for

private advantage according to relationship, friendship and enmity, contrary to my duty and my oath; and in this way to behave myself, and set an example as is becoming to a faithful subject of His Imperial Majesty and my duty, and as I can always answer for it before God and His terrible judgment, so help me God spiritually and bodily. To the sealing of this mine oath, I kiss the word and the cross of my Saviour. Amen.

Moreover, I promise also to anathematize no one, whosoever he may be, according to my passion, or on account of any quarrel with me or with my dependent, whether in a family, collectively or for himself alone; also not to refuse the Sacraments of the Church, unless one appear an open transgressor and subverter of the Divine commands, or to be a heretic against the Church; if he has been thrice admonished according to the word of Christ, but still does not humble and amend himself, to anathematize and exclude him for himself alone, and not with his whole household. To deal with the adversaries of the Holy Church prudently, regularly and gently, as the apostle Paul says, that the servant of the Lord must not contend, but be gentle toward all, apt to teach, enduring evil, in meekness instructing those who are adverse; if, peradventure, God may give them repentance to acknowledgment of truth. To keep the monks by their rules and laws of order; not to allow them to go about from one monastery to another, or to enter citizens' houses without my knowledge and my written permission, unless it happen in most urgent cases on petition, and otherwise for a good purpose. To build no superfluous churches merely for my pleasure, nor to suffer others to build, lest such churches hereafter for want of necessary funds should go to decay. Also, for the sake of filthy lucre, not to increase the priests and deacons and other clergy beyond what is necessary, nor to take any out of regard to inheritance, but only to feed the flock and from the real need of the Church. Also, I promise that I will personally visit and inspect all the flock now entrusted to me, if possible yearly, in any event every two or three years, according to the example of the Apostles; I will not visit them for the sake of vain advantage or honor, but apostolically and in the Lord, in order to see if the faithful live religiously and in the practice of good works, but especially the priests, and diligently inspect, teach and warn them,

so that no sectarianism, superstition, or worship displeasing to God arise, and that no tombs unknown and not warranted by the Church be esteemed holy. Those who hypocritically pretend to be inspired, with elf-locks, barefoot, and in shirts only, I will not only punish with words, but also give them over to the civil authority, and endeavor to prevent, that under the pretence of piet̃y, anything fraudulent be done by clergymen or laymen, so that the holy pictures shall not be worshipped as divine, and no false miracles ascribed to them, in order that thereby the true worship be not perverted, and no occasion be given to adversaries to deride the orthodox ; but that they shall be venerated according to the sense of the Holy Orthodox Catholic Church, as it is established in the definition of the second, holy, general Council of the Church at Nicæa. In worldly affairs and customs I will in no way meddle, unless there be an open injustice ; such as do this, I will first admonish, and then also announce in writing to His Imperial Majesty in order according to the Apostle to help the weak. In short, I presume and acknowledge myself to be bound to observe inviolably all that is prescribed to me by the regular law of the Most Holy Governing Synod for all Russia and by the synodal diploma, which will be given me concerning the exercise of the office entrusted to me ; also what may hereafter by the same Most Holy Synod according to permission obtained of His Imperial Majesty be unanimously enjoined and lawfully commanded to hold myself strictly thereto, according to which I will strive zealously to fulfil what is commanded and in all obedience, and singly and solely at all times to regard only the real truth and real justice. But all this I will fulfil, conscientiously to serve without respect of persons, nor to be led by enmity, envy, obstinacy or avarice, nor in a word to be taken by any passion, but in the fear of God, bearing always in memory His incorruptible judgment with zealous love of God and my neighbor, setting before myself as the final aim of all my thoughts and efforts and actions the glory of God, the salvation of mankind and the edification of the entire, whole Church, and not seeking what is mine own, but what belongs to Jesus, the Lord. And I swear by the living God that I will always remember His dreadful word : “Cursed be every one who doeth the work of God negligently,” and in all matters of this vocation as in the work of God, not negligently, but with all diligence,

will act according to my utmost ability. Also I will not allege my ignorance, but if I am not sure about anything, I will in every way seek instruction, both in the teaching of the holy scripture, and also in the Canons of the Councils and in the agreement of the ancient great Doctors. But if I transgress in any way against that, which I have hereby promised, or show myself disobedient or hostile to the holy Canons and Rites of the Oriental, Orthodox Church, or the Most Holy Governing Synod for all Russia; or if I wish to seclude myself from the Eparchy entrusted to me, or in any way to be disobedient toward the Most Holy Governing Synod for all Russia; then will I without any excuse and objection be deprived of all my dignity and power, and the heavenly gift of grace which has been given to me in the imposition of hands by the consecration of the Holy Ghost. Also I swear by the all-seeing God, that all this now promised by me I do not understand in any other sense than as I pronounce it with my mouth, *i. e.*, the sense and meaning these words here written import to those reading and hearing them. But that all which I have to-day promised with a living word I bind myself to fulfil in deed unto my latest breath for the sake of future salvation; this I confirm with my oath: God, who searcheth the hearts, be witness to my vow, that it is not false; and if it be false and not according to my conscience may He be my Judge and Avenger. But in my just and zealous duty and activity the Lord Jesus Christ, our Saviour, be my Helper. To Him, together with the Father and the Holy Ghost be glory and power, honor and adoration; now and ever, and to ages of ages. Amen.

These confessions and vows are taken from the person to be ordained, signed with his own hand. And after this is done, the Bishop blesses him and says:

The grace of the Holy Ghost promotes thee, the well beloved of God Archimandrite (or monastic Priest) N., chosen Bishop of the God-protected cities N. N., through my Humility.

The Elect bows himself thrice toward the Bishops, is led to them by the Proto-deacon and kisses their right hands; then he descends from the Ambon and bows; the Bishop crosses him with his hand and says:

The grace of the Holy Ghost be with thee.

Then he is again placed upon the eagle, and the singers sing the "Many Years" to his Imperial Majesty, the Synod and the newly-elected Bishop.

Then begins the Holy Liturgy. After the singing of the Trisagion : *O Holy God, Holy Mighty*, etc., the person to be ordained is led by the Proto-presbyter and Proto-deacon before the holy doors, and received by the Bishops in the sanctuary before the holy Table, where he kneels down among the Bishops. These take the Holy Gospel, open it and lay with the letters inverted upon his head, while they hold it on all sides. The leading Bishop says, audibly to all :

By the choice and examination of the Bishops, well-beloved of God and all the holy congregation.

The grace of God, which ever healeth all that is weak, and supplieth every defect, advanceth thee, the well-beloved of God Archimandrite (monastic Priest) N., chosen, to be Bishop of the God-protected cities, N. N., by the laying on of hands. Let us therefore pray for him, that the Gift of the All-holy Spirit may come upon him.

THE PRIESTS : Lord, have mercy (*thrice*).

And while the Bishops hold the Gospel on the head of the one to be ordained, the leading Bishop crosses him thrice on the head and says :

In the Name of the Father, and of the Son, and of the Holy Ghost, now and ever, and to ages of ages. Amen.

Then all the Bishops lay their right hands on the head of the one to be ordained, and the principal prays thus:

THE FIRST PRAYER.

O Lord and Master, our God, Who by Thine illustrious Apostle Paul hast appointed to us the succession of degrees and offices, to serve at Thy holy Altar in Thy sacred and spotless Sacraments, and to wait upon them, first the Apostles, then the Prophets, thirdly the Teachers: do Thou, O Ruler over all, strengthen by the laying on of hands of us present, fellow Bishops and ministers, with the reception, and with the power, and with the grace of Thy Holy Spirit also this elect one, who has become worthy to take upon him the yoke of the gospel and the Episcopal dignity, as Thou hast strengthened the Holy Apostles and Prophets, as Thou hast anointed Kings, as Thou hast consecrated Bishops. Prove his Episcopal worthiness without fail, present him holy, and adorned with every honor, that he may be worthy to pray for the Salvation of the people, and to be heard of Thee: for Thy Name is hallowed and Thy Kingdom glorified of the Father, and of the Son, *etc.*

After this prayer one of the ordainers says aloud, so that the bystanders only can hear him, and can respond to the following suffrages:

In peace let us pray to the Lord.

For the peace from above, and the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, stability of the holy churches of God, and the union of all, let us pray to the Lord.

For the Most Holy Governing Synod, the Priesthood, their defence, good conduct, peace, health, their welfare and that of the works of their hands, let us pray to the Lord.

For the servant of God, N., who is now advanced to be Bishop (*or* Archbishop) by laying on of hands, and for his salvation, let us, *etc.*

That the gracious God would make his Episcopal administration without spot and blemish, let us pray to the Lord.

For the most pious Monarch, *etc.*

While this is said, the leading Bishop lays his hand on the head of the candidate and prays in the following manner.

THE SECOND PRAYER.

O Lord, our God, because it is impossible that human nature should endure the Divine Substance, therefore hast Thou by Thy governance appointed for us subordinate teachers, weak like us, who occupy Thy seat in order to offer unto Thee sacrifices and gifts for all Thy people: do Thou, O Lord, make also this man, who has now become a steward of Episcopal grace, an imitator of Thee, the true Shepherd, Who gavest Thy life for Thy sheep. Make him a guide of the blind, a light of those who are in darkness, a corrector of the unwise, a teacher of the young, a light in the world, so that he, after that he has made perfect the souls committed to him in this life, may appear without shame before Thy throne, and receive the great reward which Thou hast prepared for those who have endured for the preaching of Thy Gospel—for it is Thine, O our God, to have mercy and to save us, and to Thee, the Father, *etc.*

After this they place the Gospel on the holy Table and vest the newly-ordained with the Sakkos and the Omophorion.

The leading Bishop exclaims: "Worthy."

The clergy repeat the same thrice.

Then all Bishops present kiss the newly-ordained, and after a customary greeting they ascend the elevation to the throne, which is erected in the sanctuary above

the holy Table. The Bishop says : Peace to all, as is customary before the reading of the Apostle, and thus the Holy Liturgy is continued.

At the close of the Holy Liturgy the Bishops take off their vestments in the sanctuary. Then they conduct the newly-ordained to the leading Bishop, and vest him with the Episcopal upper garment, which the leading Bishop blesses also with the Panagion and Mandyon, then the head-covering Kamelaykon and the veil of the same, and gives him the rosary. Then they go out of the sanctuary and ascend the Ambon erected in the middle of the church ; and the Proto-presbyter and Proto-deacon lead the newly-ordained likewise upon the Ambon, where the pastoral staff is delivered to him with the following instruction :

Right Reverend Bishop (*or* Archbishop) N. N.

Since God, our all-gracious Maker, has seen fit to arrange the common life of men with every order, holiness and honesty, so that we may unceasingly praise and bless Him for His unspeakable mercy and grace toward us in His Three Persons but one Godhead, for in Him are all things, and in Him we live and move according to the teaching of the holy Apostle Paul : therefore there is also appointed the official authority and power for the conduct of our life, and the ecclesiastical welfare is established according to the heavenly ordinance for the salvation and great good of men. So art thou now also, Episcopal grace, by the mercy of the all-holy and life-giving Spirit, on that account chosen to be Bishop, and advanced to be Bishop (*or* Archbishop) of the God-protected cities, N. N., by means of our humility through the laying on of hands, so that thou shouldst wait on the ministry and care, to feed the Church of Christ, which He, Christ, our blessed Saviour, hath preserved with His Blood ; so that thou shouldst keep diligent oversight over the reasonable flock of Christ in thy whole Eparchy, and at the same time manifest thyself as a pattern of all virtues. Thou art now bound, thus to care for the Episcopal dignity, and in everything, as is becoming, to be obedient to the Church of God and the Most Holy Governing Synod for all Russia, without any opposition. Be, then, harmonious in working, and in concord with thy brethren, the Bishops, as thou hast taken thy vow here in the sanctuary of the Lord before the whole Church, and hast subscribed the same with thy hand ; for thou wilt be called to account for all according to thy vow, by Christ, our God ; so art thou in like manner also here already for each error and each negligence in the trust committed to thee, and for each disobedience against the Church of God subjected to the legal prohibitions. Therefore guard

thyself from all evil and every iniquity ; but against him, who lurketh in the way of temptation, arm thee with prayer and fasting, as a valiant warrior of Jesus Christ and a righteous administrator of the Divine Mysteries. Be temperate in all things according to the teaching of the holy Apostle Paul, who thus saith : “ Every one contending for a prize controls himself in all things.” Since now our humility fervently wishes for thee such a prudent conduct in thy Episcopal dignity, we deliver to thee the Episcopal pastoral staff, with which, while pasturing the flock of Christ, thou shalt obtain the incorruptible crown of honor, and, together with thy flock, attain to the heavenly, ever-joyful Kingdom, for never-ending ages. Live, then, long and happily, N., Bishop of the God-protected cities N. N., take part in the gracious gifts of God, the Lord, and in the intercession of the all-holy Virgin, Mother of God, Mary and all Saints well-pleasing to God, invoking them in prayer also for the most pious, autocratic and great Monarch, our Emperor N., and for all the family of His Imperial Majesty, for their orthodox magistrates, army officers, city authorities, and for all their Christ-loving army ; so that we may live a peaceful and quiet life in all godliness and honesty, and all inherit the heavenly blessedness, highly praising the Father, and the Son, and the Holy Ghost ; now and ever, and to ages of ages. Amen.

The Bishop, who delivers the pastoral staff, often says, instead of that, this shorter admonition :

Receive the staff to pasture the flock of Christ entrusted to thee : to the obedient be thou thyself a staff and stay ; but to the disobedient and gainsayers use also this staff, so that this staff of obedience may keep them in their duty of subjection.

And after this they all depart, and the Proto-presbyter and Proto-deacon accompany the newly-ordained to his house.

MATRIMONY.

(a). *The Betrothal.*

After the conclusion of the Holy Liturgy, the bridal pair place themselves near the entrance to the nave of the church, the man on the right and the woman on the left. On the right side of the Holy Table lie their two rings, one of gold and one of silver, near each other. Then the Priest signs the heads of the bridal pair thrice with the Cross, and gives them lighted wax tapers, leads them into the nave of the church, and censes in the form of a cross.

DEACON : Sir, give the Blessing.

PRIEST : Blessed be our God always ; now and ever, and to ages of ages.

CHOIR : Amen.

DEACON : In peace let us pray to the Lord.

CHOIR : Lord, have mercy (*so also after each suffrage of the Ektene*).

DEACON : For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy churches of God and for the union of all, let us pray to the Lord.

For this holy house of God and for those who in faith, devotion and the fear of God enter into it, let us, *etc.*

For (the Holy Governing Synod, the Patriarch, the Metropolitan, Archbishop), the Bishop N. N., for the reverend Priesthood, for the Diaconate in Christ, for the entire clergy and for all the people, let us, *etc.*

For our God-fearing, God-protected Monarch (Emperor or King or Prince) N. N., for all his court and his army, let us, *etc.*

For the servant of God N., and the handmaid of God N., who are now to be betrothed, and for their salvation, let us, *etc.*

That children may be given them for a continuation of the race, and all their desires for salvation may be fulfilled, let us, *etc.*

That perfect peaceful Love and support may be sent down upon them, let us, *etc.*

That they may be preserved in concord and true fidelity, let us, *etc.*

That they may be blessed with a blameless life and conversation, let us, *etc.*

That the Lord our God may grant them an honorable marriage and a bed undefiled, let us, *etc.*

That we may be delivered from all tribulation, wrath and necessity, let us, *etc.*

Help, deliver, have mercy and preserve us, O God, by Thy grace.

Remembering our all-holy, pure, most blessed and glorious Lady, the Parent of God and Ever-Virgin Mary, with all the saints, let us commend ourselves and each other, and all our life to Christ, our God.

CHOIR: To Thee, O Lord.

PRIEST: For to Thee, the Father, and the Son, and the Holy Ghost, are due all glory, honor and adoration; now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

Then the Priest prays with a loud voice.

THE FIRST PRAYER.

PRIEST: Eternal God, Who hast brought the separated to union, and hast made the tie of love indissoluble; Who hast blessed Isaac and Rebecca, and made them heirs of Thy promise; bless also these Thy servants N. and N., and conduct them in every good work. For Thou art a merciful and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost we offer up praise and glory; now and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: Peace to all.

CHOIR: And to thy spirit.

DEACON: Bow your heads before the Lord.

CHOIR: To Thee, O Lord.

THE SECOND PRAYER.

PRIEST: O Lord our God, Who from out of the nations hast espoused the Church as a pure virgin, bless also this

alliance, and unite and preserve these Thy servants in peace and concord : for to Thee, the Father, and the Son, and the Holy Ghost are due all glory, honor and adoration ; now and ever, and to ages of ages.

CHOIR : Amen.

Then the Priest takes the rings, gives first to the man the golden, and to the woman the silver, and says to the man :

The servant of God N. is betrothed to the handmaid of God N. in the Name of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages. Amen.

And then to the woman :

The handmaid of God N. is betrothed to the servant of God N., in the Name of the Father, and of the Son, and of the Holy Ghost ; now and ever, and to ages of ages. Amen.

After he has said this to each thrice, he makes the sign of the Cross over the heads of the bridal pair with their rings, which he then places on their right fingers. Then the conductor of the bride changes the rings, and the Deacon says :

DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

THE THIRD PRAYER.

PRIEST : O Lord, our God, Who hast accompanied the servant of the Patriarch Abraham to Mesopotamia, when he was sent forth to win a wife for his master Isaac, and revealed to him at the drawing of water to espouse Rebecca : bless also the betrothal of Thy servants N. and N., and strengthen the word spoken by them, confirm them by the hallowed union, which is of Thee ; for Thou hast in the beginning created the sexes male and female, and hast joined to the man the woman for a help and for the continuation of the human race. Do Thou now, O Lord, our God, Who hast sent down Thy blessing on Thine heritage and Thy promises to Thy servants, our fathers, Thine elect, from generation to generation, look upon Thy servant N. and Thy handmaid N., and confirm their betrothal in fidelity and in unanimity, in rectitude and in love ; for Thou, O Lord, hast ordained that the betrothal shall be completed and in all things made sure. With a ring was authority given to Joseph in Egypt ; with a ring was great honor conferred on Daniel in the land of Babylon ; with a ring was the true relation of Thamar dis-

closed ; with a ring hath our Heavenly Father showed Himself benevolent to His son : Put a ring, said He, on his hand, and kill the fatted calf, and let us eat and be merry. Thine own right arm, O Lord, hath encircled Moses in the Red Sea; through Thy word of truth are the heavens made firm, and the earth established ; through Thy mighty word and through Thine uplifted Arm is the arm of Thy servants made strong. Bless then, O Master, with Thy heavenly blessing this exchange of rings, and let Thine Angel go before them all the days of their life. For Thou dost bless and hallow all things, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

The Deacon says now the following Ektene :

Lord, have mercy upon us, according to Thy great mercy ; we pray Thee, hear us and have mercy upon us.

CHOIR: Lord, have mercy. (*Thrice.*) *So after each suffrage of the Ektene.*

Again we pray for our God-fearing, God-protected Monarch, *etc.*

Again we pray for (the Holy Governing Synod, the Patriarch, the Metropolitan, the Archbishop) the Bishop N. N., and for all our brethren in Christ.

Again we pray for all the Christ-loving army.

Again we pray for the Servants of God N. and N., who are now betrothed to each other.

Again we pray for all our brethren and for all Christians.

PRIEST: For Thou art a merciful and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages.

CHOIR: Amen.

Then the final Blessing.

(b) The Celebration of a First Marriage.

If the bridal pair desire to be married immediately after the betrothal, they go with lighted tapers in their hands behind the Priest, carrying the censor to the Analogion placed in the middle of the church, while the Priest sings the 127th Psalm, in the following manner :

PRIEST: Blessed are all they that fear the Lord.

PEOPLE: Glory to Thee, our God, glory to Thee.

PRIEST: Who walk in His ways.

PEOPLE: Glory to Thee, our God, glory to Thee.

PRIEST: The labor of thine hands thou shalt eat.

PEOPLE: Glory to Thee, our God, glory to Thee.

PRIEST: Well is it to thee, and happy shalt thou be.

PEOPLE: Glory to Thee, our God, glory to Thee.

PRIEST: Thy wife shall be as a fruitful vine about thine house.

PEOPLE: Glory to Thee, our God, glory to Thee.

PRIEST: Thy sons like fresh olive-branches round about thy table.

PEOPLE: Glory to Thee, our God, glory to Thee.

PRIEST: Thus shall be blessed the man that feareth the Lord.

PEOPLE: Glory to Thee, our God, glory to Thee.

PRIEST: The Lord bless thee out of Sion, that thou shalt see the prosperity of Jerusalem all thy life long.

PEOPLE: Glory to Thee, our God, glory to Thee.

PRIEST: And that thou shalt see thy children's children. Peace be upon Israel.

PEOPLE: Glory to Thee, our God, glory to Thee.

Then the Priest gives the bridal pair an instructive address on the Sacrament of Matrimony, and how fitting it is to live piously and honorably in Matrimony. At the end of this the Priest asks the bridegroom:

Hast thou, N., a good and unbiassed will and a firm resolution to take this N., whom thou seest here with thee, as thy wife?

BRIDEGROOM: Yes, I have, reverend Father.

PRIEST: Hast thou engaged thyself to no other bride?

BRIDEGROOM: No, I have not engaged myself, reverend Father.

Then the Priest turns to the bride, and asks her:

Hast thou, N., a good and unbiassed will and a firm resolution to take this N., whom thou seest here with thee, as thy husband?

BRIDE: Yes, I have, reverend Father.

PRIEST: Hast thou engaged thyself to no other man?

BRIDE: No, I have not engaged myself, reverend Father.

DEACON: Sir, give the Blessing.

PRIEST: Blessed be the Kingdom of the Father, and the Son, and the Holy Ghost; now and ever, and to ages of ages.

CHOIR: Amen.

DEACON : In peace, let us pray to the Lord.

CHOIR : Lord, have mercy (*so after each suffrage of the Ektene*).

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the stability of the holy churches of God, and for the union of all, let us pray to the Lord.

For this holy house, *etc.* (*See above.*)

For (the Holy Governing Synod), *etc.*

For our God-protected, *etc.*

For the Servants of God N. and N., who are to be joined to one another in matrimonial fellowship, and for their salvation, let us pray, *etc.*

That this marriage may be blest, like that at Kana in Galilee, let us pray to the Lord.

That chastity and offspring may be given them for their prosperity, let us pray, *etc.*

That they may rejoice in beholding their sons and daughters, let us pray to the Lord.

That the bearing of healthful children and a blameless course of life may be given them, let us pray to the Lord.

That all their and our desires for salvation may be fulfilled, let us pray to the Lord.

Help, deliver, *etc.*

Remembering our all-holy, *etc.*

CHOIR : To Thee, O Lord.

PRIEST : For to Thee, the Father, *etc.*

CHOIR : Amen.

DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

The Priest prays with a loud voice.

THE FIRST PRAYER.

O holy God, and Maker of all things, Who, according to Thy goodness, didst fashion the rib of our first father Adam to be a woman, and didst bless both, and say : "Be fruitful and multiply, and subdue the earth," and hast made both through their matrimonial union to become one body ; therefore now shall a man leave his father and his mother, and cleave unto his wife, and both shall become one flesh, and what God hath joined together, let not man put asunder ;

Who hast blest Thy servant Abraham, and, opening Sarah's womb, made him the father of many nations ; Who hast given Jacob unto Rebecca, and blest that which was born of her ; Who hast united Jacob unto Rachel, and caused to proceed from him the twelve Patriarchs ; Who hast united Joseph with Asenath, and given them as the fruit of their body Ephraim and Manasseh ; Who hast favored Zacharias and Elisabeth, and made their child the Forerunner of Christ ; Who hast caused to spring forth from the root of Jesse according to the flesh the ever-Virgin, from whom Thou art become flesh and born for the salvation of mankind ; Who according to Thine ineffable grace and great mercy didst come to Kana in Galilee, and bless there the marriage, in order to show that lawful Matrimony and the bearing of children are according to Thy will. Do Thou now, all-holy Ruler, receive adoration from us Thy servants, and come here as there with Thine invisible support ; bless also this marriage, and grant to these Thy servants N. and N., a quiet and long life, chastity, mutual love in the bond of peace, enduring posterity, the blessing of children and the crown of honor that fadeth not away. Grant them to see their children's children ; preserve their bed free from pollution ; give them of the dew of heaven, and of the fat of the earth ; fill their houses with corn, wine, oil, and all good things, so that they can communicate unto the needy ; grant unto those present all that they ask for their salvation. For Thou art a God of grace, and mercy, and pity, and to Thee, together with Thine eternal Father, and Thy holy, good and life-giving Spirit, we offer up praise and glory ; now and ever, and to ages of ages.

CHOIR : Amen.

DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

The Priest reads aloud :

THE SECOND PRAYER.

Praised be Thou, O Lord, our God, priestly Celebrant of the mysterious and holy Matrimony, and Law-giver also of the bodily, Guardian of immortality, and good Steward of the necessities of life. Do Thou, O Master, Who in the beginning didst create mankind, and make him lord over all

creatures and saidst: It is not good for man to be alone upon the earth; I will make him a help, who shall be meet for him: and didst take one of his ribs, and hast made thereof a woman. But Adam, after that he had seen her, said: This is bone of my bone, and flesh of my flesh. She shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they twain shall be one flesh, and what God hath joined together, let not man put asunder. Send now, O Lord and Master, our God, Thy heavenly blessing upon these Thy servants N. and N., and let this Thine handmaid be in all things subject unto her husband, and this thy servant be the head of this woman, so that they may live according unto Thy will. Bless them, O Lord, our God, as Thou hast blest Abraham and Sarah; bless them, O Lord, our God, as Thou hast blest Isaac and Rebecca; bless them, O Lord, our God, as Thou hast blest Jacob and all the patriarchs; bless them, O Lord, our God, as Thou hast blest Joseph and Asenath; bless them, O Lord, our God, as Thou hast blest Moses and Zipporah; bless them, O Lord, our God, as Thou hast blest Joachim and Anna: bless them, O Lord, our God, as Thou hast blest Zacharias and Elisabeth; preserve them, O Lord, our God, as Thou hast preserved Noah in the ark; preserve them, O Lord, our God, as Thou hast preserved Jonah in the belly of the whale; preserve them, O Lord, our God, as Thou hast preserved the three holy children in the fire, sending down upon them the dew of heaven; that joy may come upon them, such as the fortunate Helena had, when she found the precious Cross. Remember them, O Lord, our God, as Thou hast remembered Enoch, Shem, Elias; remember them, O Lord, our God, as Thou hast remembered Thy holy forty martyrs, to whom thou hast sent down crowns from heaven. Remember also, O God, their parents, who have nurtured them, for through the prayers of parents are the foundations of houses made sure; remember, O Lord, our God, Thy servants, the bridal party, who have come together to these festivities. Remember, O Lord, our God, Thy servant N., and Thy handmaid N.; bless them; give them fruit of their body, well-nurtured children, concord of soul and body; lift them up like the cedars on Lebanon, like the luxuriant vine; grant them corn rich in ears, that they in possession of such abundance may be rich in works good and well-pleasing

unto Thee; that they may see their children's children like fresh olive branches around their table; that they may be well-pleasing unto Thee, and shine in Thee, O Lord, our God, like the lights in Heaven. For to Thee, together with Thine eternal Father, and Thy life-giving Spirit are due all praise and power, and honor and adoration; now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The Priest reads with a very loud voice:

THE THIRD PRAYER.

Holy God, Who out of the earth hast created man, and out of his rib fashioned woman, and hast united her with him for his help, as was meet for him; for so hath it pleased Thy Majesty, that man should not be alone on earth; stretch forth, O Ruler, Thy hand from Thy holy habitation, and unite this Thy servant N., with this Thy handmaid N., for by Thee the woman is united to the man. Unite them in harmony and marry them to be one flesh; grant them fruit of their body and the nurture of well-formed children. For Thine is the might, and Thine is the Kingdom, and the Power, and the Glory of the Father, and the Son, and the Holy Ghost; now and ever, and to ages of ages.

CHOIR: Amen.

Then the Priest takes the crowns, crowns first the bridegroom, and says:

The servant of God N. is crowned for the handmaid of God N., in the Name of the Father, and the Son, and the Holy Ghost. Amen.

Then he crowns the bride and says:

The handmaid of God N. is crowned for the servant of God N., in the Name of the Father, and the Son, and the Holy Ghost. Amen.

Then he blesses them thrice and says thrice:

O Lord, our God, crown them with glory and honor.

Then the Reader says the Prokimenon:

Crowns of precious stone hast Thou set upon their heads; they asked life of Thee, and Thou hast given it unto them.

CHOIR: The same.

READER: Even as Thou wilt give them the blessing eternally, and make them glad with the joy of Thy countenance.

CHOIR: Crowns of precious stone, *etc.*

READER: Crowns of precious stone hast Thou set upon their heads.

CHOIR: They asked life of Thee, and Thou hast given it unto them.

DEACON: Wisdom.

READER: The Reading from the Epistle of the holy Apostle Paul to the Ephesians.

DEACON: Let us attend.

The Reader reads (Eph. v. 20-33.)

Brethren, give thanks always for all things in the Name of our Lord Jesus Christ to God and the Father, and be subject one to another in the fear of God. Wives be subject unto your husbands, as unto the Lord; for the husband is the head of the wife, even as also Christ is the Head of the Church, and He is the Saviour of the body. But as the Church is subject unto Christ, so also the wives to their husbands in all things. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify it and cleanse it by the laver of water with the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought also husbands to love their wives as their own bodies. He that loveth his wife loveth himself; for no man ever hated his own flesh, but nourisheth and cherisheth it, even as also the Lord the Church. For we are members of His body, of His flesh, and of his bones. For this cause shall a man leave his father and mother, and cleave unto his wife, and the twain shall become one flesh. The Mystery is great; but I speak in regard to Christ and the Church. Nevertheless, ye also, each one love his wife as himself, but let the wife fear the husband.

PRIEST: Peace be to thee.

DEACON: Wisdom, let us attend.

READER: Alleluia, Alleluia, Alleluia.

VERS: Lord, Thou wilt guard us, and protect us from this generation even for ever.

DEACON : Wisdom. Stand upright, and let us receive the Holy Gospel.

PRIEST : Peace be to all.

CHOIR : And to thy spirit.

PRIEST : The reading from the Holy Gospel of John.

CHOIR : Glory be to Thee, O Lord, glory be to Thee.

DEACON : Let us attend.

The Priest reads the Gospel of John, ii. 1-11.

At that time there was a marriage at Kana in Galilee, and the mother of Jesus was there. And Jesus and His disciples were also bidden to the marriage. And when the wine failed, the mother of Jesus saith unto Him : They have no wine. And Jesus saith unto her : Woman, what have I to do with thee ? Mine hour is not yet come. His mother saith unto the servants : Whatsoever He saith unto you, do it. Now, there were six stone water pots set there for use in the Jewish purification, containing two or three firkins apiece. Jesus saith unto them : Fill the water pots with water. And they filled them up to the brim. And He saith unto them : Draw out now and bear unto the ruler of the feast. And they bare it. But when the ruler of the feast tasted the water that had become wine (and knew not whence it was, but the servants knew, who had drawn the water), the ruler of the feast calleth the bridegroom, and saith unto him : Every man giveth first good wine, and when they have drunk, then the worse ; thou hast kept the good wine until now. This is the first sign that Jesus did at Kana, in Galilee, and manifested His glory ; and His disciples believed on Him.

CHOIR : Glory be to Thee, O Lord, glory be to Thee.

DEACON : Let us say with our whole soul, and with our whole spirit, let us say.

CHOIR : Lord, have mercy.

DEACON : O Lord, Almighty, God of our Fathers, we pray Thee, hear us, and have mercy upon us.

CHOIR : Lord, have mercy.

DEACON : Have mercy upon us, O God, according to Thy great mercy ; we pray Thee, hear us, and have mercy upon us.

CHOIR : Lord, have mercy. (*Thrice.*)

DEACON : Again we pray for the grace, life, peace, health, salvation and for the visitation of the servants of God N. and N., the newly married.

CHOIR: Lord, have mercy. (*Thrice.*)

PRIEST: For Thou art a merciful and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory; now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

THE PRAYER.

PRIEST: O Lord, our God, Who according to Thy gracious Providence hast ordained to be present at the marriage of Kana in Galilee, in order thereby to show that marriage is honorable, wilt Thou also preserve these Thy servants N. and N., whom it hath pleased Thee to unite to one another, in peace and concord; make honorable their marriage; keep their bed undefiled; grant that their life together may be blameless, that they may keep Thy commandments with a pure heart and attain unto old age. For Thou art our God, a God of mercy and salvation, and to Thee, together with Thine eternal Father, and Thine all-holy, and good, and life-giving Spirit, we offer up praise and glory; now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Help, deliver, have mercy and preserve us, O God, by Thy Grace.

CHOIR: Lord, have mercy.

DEACON: That we may pass this whole day in holiness, peace and innocence, let us ask the Lord.

CHOIR: Grant, O Lord.

DEACON: For the Angel of peace, the faithful guide, guardian of our souls and bodies, let us ask, *etc.*

CHOIR: Grant, O Lord.

DEACON: For pardon and forgiveness of our sins and transgressions, let us, *etc.*

CHOIR: Grant, O Lord.

DEACON: For all good and profitable things, for our souls, and for the peace of the whole world, let us, *etc.*

CHOIR: Grant, O Lord.

DEACON: That we may pass the remainder of our life in peace and penitence, let us, *etc.*

CHOIR : Grant, O Lord.

DEACON : For a Christian end of life in peace, without pain and shame, and for a good answer before the terrible judgment seat of Christ, let us, *etc.*

CHOIR : Grant, O Lord.

DEACON : Praying for the unity of Faith and fellowship of the Holy Ghost for each and all together, let us commend our whole life to Christ, our God.

CHOIR : To Thee, O Lord.

The PRIEST (aloud) : And grant us, O Master, that we with confidence and uncondemned may invoke Thee, the heavenly Father, and say.

The PEOPLE : Our Father, Who art in Heaven, *etc.*

The PRIEST (aloud) : For Thine is the Kingdom, and the Power and the Glory of the Father, and the Son, and the Holy Ghost; now and ever, and to ages of ages.

CHOIR : Amen.

PRIEST : Peace to all.

CHOIR : And to thy Spirit.

DEACON : Bow your heads before the Lord.

CHOIR : To Thee, O Lord.

Then the cup of fellowship with red wine is brought; the Priest blesses it, and the Deacon says :

Let us pray to the Lord.

CHOIR : Lord, have mercy.

THE PRAYER.

PRIEST : O God, Who hast brought forth all things by Thy power, and hast made sure the firmament, and adorned the crown of all things created by Thee : Who offerest this cup of fellowship to those who are bound by the ties of Matrimony, bless them with Spiritual Blessing. That Thy Name may be blest, and highly praised be Thy Kingdom, of the Father, and the Son, and the Holy Ghost ; now and ever, and to ages of ages.

CHOIR : Amen.

Then the Priest takes the cup of fellowship, offers it thrice, first to the husband, then to the wife, and then takes the bridal pair by the hands together, and leads them as in a circle thrice around the Analogion, while those who conduct the pair

hold the crowns over their heads ; but the Priest and the people sing the following Troparia :

Rejoice Isaiah ; the Virgin hath conceived in her womb, and hath borne the Son, Immanuel, God and Man, Day-spring is His Name ; highly exalting Him we praise as blessed the Virgin.

Holy Martyrs, who have gloriously contended, and are crowned, pray for us with the Lord, that He may have mercy on our souls.

Glory be to Thee, Christ, God, Thou Praise of the Apostles, and Joy of the Martyrs, who proclaim the Consubstantial Trinity.

Then the Priest takes the crown of the bridegroom and says to him :

Thou bridegroom, be great as Abraham, and blest as Isaac, be multiplied as Jacob, walking in peace and living in obedience to the commandments of God.

Then he takes the crown of the bride and says :

And thou bride, be great as Sarah, and full of joy as Rebecca, and multiplied as Rachel ; rejoicing in thy husband, observing the limits of the law, for so is well pleasing unto God.

DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

THE PRAYER.

PRIEST : O God, our God, Who didst come to Kana in Galilee, and hast blest the marriage there celebrated, bless also these Thy servants, who by Thy Providence are bound in marriage fellowship ; bless all their going out and coming in ; make their life full of good things ; exalt their crowns in Thy Kingdom, preserving them spotless and without reproach, and safe from every pollution unto ages of ages.

CHOIR : Amen.

PRIEST : Peace to all.

CHOIR : And to thy spirit.

DEACON : Bow your heads before the Lord.

CHOIR : To Thee, O Lord.

PRIEST : The Father, and the Son, and the Holy Ghost,

the all-holy, and consubstantial, and life-giving Trinity, One God and Lord, bless you and grant you a long life, well-fashioned children, acceptance in life and faith, fill you with all earthly good, and make you worthy to receive all good things promised, through the intercessions of the holy Parent of God and all the Saints. Amen.

Then the people advance and congratulate the newly married, and after that they have kissed one another, they are dismissed by the Priest in the usual manner. For the blessing of Dismissal the Priest says :

He, Who by His presence at Kana in Galilee showed marriage to be honorable, Christ our true God have mercy upon us, for the sake of the intercessions of His immaculate Mother, the holy, highly honored and glorious Apostles, the holy, God-crowned, and equal to the Apostles, Emperor Constantin and Helena, the holy, great Martyr Procopius and all the Saints, and preserve us, as the good and gracious One.

(c) Prayer on the Eighth Day at the Removal of the Crowns.

DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

PRIEST : O Lord, our God, who hast blest the crown of the year in its seasons, and hast commanded those who were bound by the law of Matrimony to lay upon them their present crowns, granting them this as the reward of chastity, because they have entered pure into lawful matrimony ordained by Thee ; bless also these who are united to each other at the removal of their crowns, and preserve their union indissoluble, that they may always give thanks to Thy Most Holy Name, of the Father, and the Son, and the Holy Ghost ; now and ever, and to ages and ages.

CHOIR : Amen.

PRIEST : Peace to all.

CHOIR : And to thy spirit.

DEACON : Bow your heads before the Lord.

CHOIR : To Thee, O Lord.

PRIEST : We, Thy servants, O Lord, who have obtained our united wishes, and have performed the service of Matrimony as at Kana in Galilee, and have removed the tokens of it, offer up praise and glory to Thee, the Father, and the

Son, and the Holy Ghost ; now and ever, and to ages of ages.

CHOIR : Amen.

Here follows the customary Dismissal.

(d) Closing Celebration of a Second Marriage.

PRIEST : Praised be our God always ; now and ever, and to ages of ages.

CHOIR : Amen.

The Reader says the Trisagion : *O, Holy God*, etc. After this: *Our Father*, etc., the Troparion of the day, and then the Ektene.

DEACON : In peace let us pray to the Lord.

CHOIR : Lord, have mercy. (*So also after each suffrage of the Ektene.*)

DEACON : For the peace from above and for the salvation of our souls, let us, *etc.*

For this holy house, *etc.*

For the servants of God, N. and N., for the Divine protection of them and for their mutual life, let us, *etc.*

That they may live in virtue and concord with one another, let us, *etc.*

Help, deliver, *etc.*

Remembering our all-holy, *etc.*

CHOIR : To Thee, O Lord.

PRIEST : For to Thee, the Father, *etc.*

CHOIR : Amen.

DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

THE PRAYER.

PRIEST : Eternal God, Who hast brought the separated to union, and hast made the tie of love indissoluble ; Who hast blest Isaac and Rebecca, and made them heirs of Thy promise : bless also these Thy servants, N. and N., and guide them in every good work. For Thou art a merciful and gracious God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages.

CHOIR : Amen.

PRIEST : Peace to all.

CHOIR: And to thy spirit.

DEACON: Bow your heads before the Lord.

CHOIR: To Thee, O Lord.

THE PRAYER.

PRIEST: O Lord, our God, Who from among the nations hast espoused unto Thyself the Church, as a pure virgin, bless also this betrothal, and unite and preserve these Thy servants in peace and concord: for to Thee, the Father, and the Son, and the Holy Ghost, are due all glory, honor and adoration; now and ever, and to ages of ages.

CHOIR: Amen.

Here the Priest takes the rings, gives first to the husband the gold, then to the wife the silver one, and says to the husband:

The servant of God, N., is betrothed to the handmaid of God, N., in the name of the Father, and the Son, and the Holy Ghost; now and ever, and to ages and ages. Amen.

In the same manner to the wife:

The handmaid of God, N., is betrothed to the servant of God, N., in the name of the Father, and the Son, and the Holy Ghost; now and ever, and to ages and ages. Amen.

Then he makes with the rings the sign of the cross over their heads, places the rings on the right finger, and the conductor of the bride changes the rings.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

THE PRAYER.

PRIEST: Lord and Master, our God, compassionate unto all and caring for all, Who art acquainted with the secrets of men and knowest all things; blot out our sins, and forgive Thy servants their misdeeds; recall them to conversion and grant them the knowledge of transgressions, cleansing from sins, pardon of their offences voluntary and involuntary: for unto Thee is the weakness of human nature well known, since Thou art its Maker and Fashioner. Thou, Who didst pardon the unchaste Rahab, and accept the repentance of the publican, remember not the sins of our ignorance from youth up: for if Thou so markest transgressions, O Lord,

who shall stand, and what flesh shall be righteous before Thee? For Thou alone art righteous, sinless, holy, full of mercy, pitiful in heart, repenting the misdeeds of men. Do Thou now, O Ruler, Who hast made Thy servants N. and N. Thine own, unite them together in love; grant them the publican's conversion, the tears of the unchaste, the malefactor's confession; that they in penitence with their whole heart, obeying Thy commandments in concord and peace, may at length be found worthy of Thy heavenly Kingdom. For Thou art the Governor of all, and to Thee, the Father, and the Son, and the Holy Ghost we offer up praise and glory; now and ever, and to ages of ages.

CHOIR: Amen.

PRIEST: Peace to all.

CHOIR: And to thy spirit.

DEACON: Bow your heads before the Lord.

CHOIR: To Thee, O Lord.

THE PRAYER.

PRIEST: O Lord Jesus Christ, Word of God, Who, exalted on the venerable and life-giving Cross, hast torn the hand-writing, which was against us, and hast redeemed us from the power of the devil: blot out the transgressions of Thy servants, who, not being able to bear the burden and heat of the day and the fire of the flesh, are entering into a second marriage, as Thou hast ordained by the vessel of Thine election, the Apostle Paul, on account of our weakness, and hast said: It is better to enter into marriage in the Lord than to burn. Do Thou now, as the good and gracious One, have mercy and pardon, blot out, remit, forgive us our sins; for Thou art He Who hath borne our weakness on Thy shoulders, and no one is without sin, or without fault, who hath lived but one day, save Thou alone; Thou hast alone walked sinless in the flesh, and hast endowed us with eternal freedom from passion. For Thou art God, the God of the penitent, and to Thee, together with Thy Father, and Thy Holy Spirit, we offer up praise and glory, now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

THE PRAYER.

PRIEST: Holy God, Who out of the earth hast created man, and out of his rib fashioned woman, and hast united her with him for his help, as was meet for him: for so hath it pleased Thy Majesty, that man should not be alone on earth. Stretch forth now, O Ruler, Thy hand from Thy holy habitation, and unite this Thy servant N. with this Thy handmaid N., for by Thee the woman is united to the man. Unite them in harmony, and marry them to be one flesh; grant them fruit of their body and the nurture of well-formed children. For Thine is the might, and the Kingdom, and the Power, and the Glory, of the Father, and the Son, and the Holy Ghost; now and ever, and to ages of ages.

CHOIR: Amen.

Then the Priest takes the crowns, crowns first the bridegroom, then the bride, and continues the holy function to the end, in the same manner as at the first marriage.

THE HOLY UNCTION.

OFFICE OF THE HOLY UNCTION, AS IT IS ADMINISTERED BY
SEVEN PRIESTS IN THE CHURCH, OR IN A HOUSE.

THERE is a table, on which are placed the Holy Gospel and a vessel with wheat. In the wheat is an empty oil cruet, and about it are placed seven twigs wound with cotton for anointing, and to all the Priests tapers are given. Vested in the Phelonion, the seven Priests stand around the table; the first of them takes a censer with incense and censens around the oil placed on the table, the whole church or chamber, and all present; then stands before the table with his face turned toward the east, and says :

Blessed be our God always : now and ever, and to ages of ages.

CHOIR : Amen.

READER : The Trisagion : O Holy God, Holy Mighty, *etc.* After that : Our Father, *etc.*, Lord, have mercy (*twelve times*).

Come, let us worship before the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

Come, let us worship and fall down before Christ Himself, our King and God.

PSALM 142.—Lord, hear my prayer, receive my supplication for Thy truth's sake, hear me for Thy righteousness' sake. Enter not into judgment with Thy servant, for no living man is righteous before Thee. For the enemy pursued my soul, smote my life down to the ground, laid me in the darkness, as the dead in the world. My spirit is vexed within me, my heart despairs in my bosom. Yet have I remembered the former days, and have mused on all Thy works, and considered the work of Thy hands. I stretch forth my hands unto Thee ; my soul longeth after Thee, as a thirsty land. Lord, hear me soon, my spirit faileth ; hide not Thy face from me, that I be not like unto them that go down into the pit. Let me hear Thy loving-kindness in the morning ; for in Thee do I trust. Cause me, O Lord, to know the way that I should

walk in ; for unto Thee lift I up my soul. Deliver me from mine enemies, O Lord ; for unto Thee do I flee. Teach me to do Thy will, for Thou art my God. Let Thy good Spirit lead me on a level path. For Thy Name's sake, O Lord, revive me with Thy righteousness ; bring forth my soul out of distress. Blot out mine enemies in Thy grace, and destroy all that vex my soul ; for I am Thy servant.

Glory be to the Father, and to the Son, and to the Holy Ghost ; now and ever, and to ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory be to Thee, O God (*thrice*).

DEACON : Again and again in peace let us pray to the Lord.

CHOIR : Lord, have mercy.

DEACON : Help, deliver, have mercy and preserve us, O God, by Thy grace.

CHOIR : Lord, have mercy.

DEACON : Remembering our all-holy, immaculate, most blessed and glorious Lady, the Parent of God and ever-Virgin Mary, together with all the Saints, let us commend ourselves, and each other, and all our life, to Christ our God.

CHOIR : Lord, have mercy.

PRIEST : For to Thee, the Father, and the Son, and the Holy Ghost, are due all praise, glory, and adoration ; now and ever, and to ages of ages.

CHOIR : Amen.

Alleluia, Alleluia, Alleluia.

Vers. 1.—Lord, correct me not in Thy wrath, and chasten me not in Thy sore displeasure.

Vers. 2.—Lord, have mercy upon me, for I am weak.

Then the Troparia : Have mercy upon us, O Lord, *etc.* Lord have mercy upon us, *etc.* ; open unto us the gates of mercy, *etc.*

Then the 50th Psalm : Be gracious unto me, O God, according to Thy kindness, *etc.*

Then the Kanon :

I. HYMN.

Irmos. Over the paths of the Red Sea did Israel once pass dry-shod, and Moses with hands uplifted in the form of the Cross smote down in the desert the strength of Amalek.

Have mercy upon me, O God, have mercy upon me.

Thou, Who with the oil of mercy dost ever refresh the souls and bodies of men, and with oil preservest the faithful, O Ruler; have compassion on those who approach Thee by oil.

Have mercy upon me, O God, have mercy upon me.

The whole earth, O Ruler, is full of Thy grace; therefore do we who to-day shall be anointed with Thy Divine, highly venerated oil, confidently beseech Thee: grant us Thy grace, that passeth all understanding.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Thou, Who didst command Thine Apostles graciously to administer Thy holy Unction to Thy sick servants, show Thyself, O gracious One, through their intercessions, merciful to all in this sealing.

Now and ever, and to ages of ages. Amen.

Alone pure, who hast brought forth the uncreated (Prince) of Peace, deliver by thine eternal intercessions with God thy servant (handmaid) from all diseases and pain, so that he (she) may unceasingly praise thee.

II. HYMN.

Irmos. In Thee is Thy Church joyful, O Christ, and cries out: Thou, O Lord, art my Strength, my Refuge, and my Fortress.

Have mercy upon me, *etc.*

Thou alone the wonderful, and gracious to faithful men, O Christ, send down upon this sufferer Thy grace from on high.

Have mercy, *etc.*

Thou, Who once showed an olive branch as the Divine token that the flood had ceased, O Lord, deliver this sufferer by Thy grace.

Glory be to the Father, *etc.*

With the illumination of the Divine Light, O Christ, enlighten according to Thy mercy by the Unction him (her) who now turns in Faith to Thy grace.

Now and ever, *etc.*

Look down benevolently from on high, thou Mother of the Creator of all things, and remove the bitter pains of the sufferer through thy intercessions.

1. KATHISMAL HYMN.

Divine Stream of grace, ocean Abyss of great mercy, O gracious One, show the Divine billows of Thy grace, and heal all; let the fountains of Thy wonders flow freely, and wash all; for to Thee we fly full of fervor, and pray for Thy grace.

2. KATHISMAL HYMN.

Physician and Helper of the sick, Redeemer and Deliverer of all the infirm, Thou Lord and Ruler over all, grant recovery to this Thy servant (handmaid) now lying ill; have pity and have mercy on his (her) many transgressions, and redeem him (her) from iniquities, O Christ, that he (she) may praise Thy Divine Power.

IV. HYMN.

Irmos. As Thy Church saw Thee, O Sun of Righteousness, exalted on the Cross, she arose, full of veneration, crying aloud: Praised be Thy strength, O Lord.

Have mercy, *etc.*

Thou imperishable Oil of Unction, pouring forth Thyself in grace, and cleansing the world, O Saviour, have pity and have mercy upon him (her), who in Divine Faith anoints the infirmities of the flesh.

Have mercy, *etc.*

Sign with the encouraging seal of Thy mercy, O Ruler, the mind of Thy servants, and make for them the entrance of all hostile powers impenetrable and insurmountable.

Glory be, *etc.*

Thou, Who hast bidden us call the Priests, who administer Thy Divine ordinances, to the sick, that by their prayer and their Unction recovery may be given: deliver, O Thou gracious One, by Thy grace the sufferer.

Now and ever, *etc.*

All-holy and ever-Virgin, Parent of God, my firm protection and guardian, harbor and wall, leader and bulwark, have mercy and have pity on the sick: for to thee alone he (she) fleeth.

V. HYMN.

Irmos. O Lord, my Light, Thou holy Light art come into

the world, that Thou mayest convert from the darkness of ignorance those who, full of faith, praise Thee.

Have mercy, *etc.*

O Thou good One, Abyss of mercy, have mercy, Thou gracious One, according to Thy Divine grace, on this sick person, as the compassionate One.

Have mercy, *etc.*

Hallow, O Christ, in an ineffable manner our souls and bodies with the Divine impress of Thy seal from on high, and heal all with Thy hand.

Glory be, *etc.*

O Lord, Thou most gracious One, Who according to Thine ineffable Love didst receive the anointing of myrrh from the sinful woman, have pity upon Thy servant (handmaid).

Now and ever, *etc.*

All-glorious, pure and gracious Lady, have mercy upon those who anoint themselves with the Divine oil, and save thy servant (handmaid).

VI. HYMN.

Irmos. The Church, purified from the blood of evil spirits by the Blood flowing out of Thy side according to Thy grace, singeth unto Thee; Lord, I offer Thee sacrifice with the voice of thanksgiving.

Have mercy, *etc.*

Thou, O gracious One, Who by Thy word hast ordained the anointing of kings, and performed it by the Bishops, save by Thy seal also this sufferer, as the compassionate One.

Have mercy, *etc.*

Oh! that the congregation of raging, evil spirits may not disturb him (her), whose mind Thou hast sealed with the Divine Unction, O Saviour; but give him (her) peace with the shield of Thine honor.

Glory be, *etc.*

Stretch forth Thy hand from on high, O Thou gracious One, and, hallowing Thine oil, grant it, O Saviour, to Thy servant (handmaid) for health and for redemption from all offences.

Now and ever, *etc.*

In the house of God hast thou, O Mother of the Creator,

shown thyself as a fruitful olive-tree, through which the world appears to be filled with grace ; so now assist with thy intercessions and save this sufferer.

KONTAKION.

Thou, Who art the Fountain of grace, O most gracious One, redeem from all disease those who, in the fervor of faith, sink down, O compassionate One, before Thine ineffable grace, and, removing their offences, grant them Thy Divine grace from on high.

VII. HYMN.

Irmos. The children of Abraham in the Persian fiery furnace, inflamed more by love of virtue than the fiery flames, cried out: Blessed art Thou, O God, in the temple of Thy glory.

Have mercy, *etc.*

Thou, Who in mercy and pity healest all sorrows of soul and wounds of the body, O Saviour, Thou only God, heal and make whole also him (her) who lies prostrate in sickness.

Have mercy, *etc.*

Because with the oil of Uction all heads are anointed, give, O Lord Christ, through the gift of Thy rich mercy to this person, seeking the grace of deliverance, the joy of consolation.

Glory be, *etc.*

A sword against the evil spirits is Thy seal, O Saviour ; and a fire which consumes the sorrows of the soul are the prayers of the Priests : therefore, we, who obtain this healing, praise Thee faithfully.

Now and ever, *etc.*

Thou, who didst receive Him Who holdeth all things in His hand, O Mother of God, into the womb of thy body after a manner worthy of God, and hast given Him a Body in an ineffable way : we pray thee, move Him to have mercy on this sufferer.

VIII. HYMN.

Irmos. Daniel stretching forth his hands shut the jaws of the lions in the den, and the youths given to piety and

clothed with virtue quenched the violence of the fire, while they cried : O all ye works of the Lord, bless ye the Lord.

Have mercy, *etc.*

Have mercy upon all, O Saviour, according to Thy great and Divine mercy ; for therefore are we all here assembled, and represent in a mysterious manner the inclination of Thy benevolence, offering the Unction of oil to this Thy servant (handmaid) full of faith ; oh ! visit him (her).

Have mercy, *etc.*

With the streams of Thy grace, O Christ, and with the Unctions of Thy Priests, wash away, O Lord, as the gracious One, the pains, the disease, and the sorrows coming upon this person tormented in the pangs of affliction, so that he (she) being delivered, may praise Thee thankfully.

Glory be, *etc.*

Because we represent the sign of inclination and benevolence from on high, the Divine mercy : take not away from us Thy grace, O Ruler, and despise not him (her) who faithfully and continually cries out : O all ye works of the Lord, bless ye the Lord.

Now and ever, *etc.*

Glorious as a crown doth nature receive thy Divine Offspring, O thou pure One, Who beats down the hostile armies, and overcometh them with might : therefore we, crowned with the joyful ornaments of thy benefits, sing unto thee, O Lady highly praised.

IX. HYMN.

Irmos : The Stone, unhewed by hand of man is cut out from thee, the unbroken rock, O Virgin, as the Corner-Stone ; Christ, who hath united the elements of nature fallen asunder : therefore are we joyful, and praise thee, O Parent of God.

Have mercy, *etc.*

Look down from Heaven, O compassionate One, show Thy mildness to all, grant now Thy help and Thy power to him (her) who cometh to Thee by means of the Divine Unction through Thy Priest, O Thou gracious One.

Have mercy, *etc.*

Most gracious Saviour, rejoicing we have seen the Divine oil from Thy Divine inclination already received by the par-

takers through Thee, and by anticipation already offered to those who share the Divine Laver.

Glory be, *etc.*

Have pity, have mercy, O Savior; redeem and deliver the souls and bodies of Thy servants from evils and sorrow and from the darts of the evil one, as the gracious Lord, who preparest healing by the Divine Unction.

Now and ever, *etc.*

Receive, O Immaculate Virgin, the praises and prayers of thy servants, and redeem by thine intercessions from heavy pains and sorrows, him (her) who takes refuge through us under the Divine protection.

After the Kanon: It is truly sweet to praise thee as blessed, ever blessed and immaculate Parent of God, and Mother of our God. Honored above the Cherubim, and beyond comparison glorified above the Seraphim, who without a stain hast borne God, the Word, true Parent of God, we praise thee.

Exapostallarion: O Thou, Who art rich in grace, look down with Thine eye on the prayer of us, who this day are assembled in Thy holy temple, to anoint with the Divine oil Thy sick servant (handmaid).

Then the following Sticharia:

Thou, O gracious One, inclined to reconciliation, hast through Thine Apostles given unto us the gifts of grace, through Thy holy oil to heal the wounds and sickness of all mankind: heal, and be gracious now according to Thy benevolence to this person, who now in faith approaches to Thine oil; make him (her) free from all disease, and make him (her) worthy of Thine imperishable joy.

Look down from Heaven, O Thou inconceivably merciful One, blot out our sins, O Thou gracious One, with Thy Divine oil by Thine invisible hand, grant him (her) in faith, fleeing unto Thee and praying Thee, the forgiveness of his (her) sins and health of soul and body, so that he (she) with fervor may praise Thee and magnify Thy glorious might.

Heal, O gracious One, from on high Thy servant (handmaid) by the Unction with Thine oil and by the service of Thy Priests; liberate him (her), O Savior, from sicknesses, wash and cleanse him (her) from the pollution of sin, redeem him (her) from manifold temptations, soothe the pains, drive

away the doubts, remove the trials, as the compassionate and benevolent One.

Glory be to the Father, and the Son, and the Holy Ghost, now and ever, *etc.*

Thee I invoke, most immaculate palace of the King, O Thou, who art highly praised: purify my spirit stained with every sin, and make it a pleasing abode of the Divine Trinity, that I, Thy redeemed unprofitable servant, may magnify thy might and immeasurable grace.

READER: *Trisagion*: O Holy God, *etc.*

After the *Our Father*, *etc.*, the Troparion:

Thou, Who alone art swift to help, O Christ, show a speedy visitation from on high to Thy suffering servant (handmaid); liberate him (her) from sickness and bitter pains; raise him (her) up, to praise and bless Thee unceasingly, through the intercessions of the Parent of God.

Then the Deacon, if one be there, or if not, the first Priest, says immediately the Ektene:

In peace let us pray to the Lord.

CHOIR: Lord, have mercy (*so after each suffrage of the Ektene*).

For the peace from above, and for the salvation of our souls, let us, *etc.*

For the peace of the whole world, for the good estate of the holy Churches of God, and for the Union of all, let us, *etc.*

For this holy house of God, and for those who in faith, piety and the fear of God enter into it, let us, *etc.*

That this oil may be blest with power and ability and with the overshadowing of the Holy Ghost, let us, *etc.*

For the servant (handmaid) of God N., and for his (her) visitation in God, that the grace of the Holy Ghost may come upon him (her), let us, *etc.*

That we may be delivered from all tribulation, wrath, and necessity, let us, *etc.*

Help, deliver, *etc.*

Remembering our all-holy, *etc.*

CHOIR: To Thee, O Lord.

Hereupon the first of the Priests present pours water and then oil over it into the empty oil-vessel, and says over it the following prayer. (In some churches of the Orient, wine instead of water is poured into the empty oil-flask.)

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

THE PRAYER AT THE BLESSING OF THE OIL.

PRIEST: O Lord, Who by Thy grace and mercy healest the infirmities of our souls and bodies, hallow, O Ruler, this oil, that it may afford to those who are anointed with it health and the banishing of all pains, pollution of the body and soul and every evil; so that thereby may be glorified Thy most holy Name, of the Father, and the Son, and the Holy Ghost; now and ever, and to ages of ages. Amen.

The remaining Priests read silently together the prayer above. While this is done, the following Troparia are sung:

Thou, Who alone art swift to help, *etc. (as above)*.

Blind in spiritual eyesight, come I to Thee, O Christ, and as blind from birth cry I penitently to Thee; have mercy upon us, Thou, Who art only inclined to reconciliation.

Lift up, O Lord, by Thy Divine assistance my soul lamed by many sins and disgraceful deeds, as of old Thou didst lift up the cripple, so that delivered I may cry unto Thee: Benevolent Christ, grant me health.

To S. James. As a disciple of the Lord thou didst receive the Gospel, O righteous one; as a martyr thou hast the imperishable (crown); as the brother of the Lord, courage; as High Priest, the power to make intercession; so pray to Christ as God for the salvation of our souls.

The Only-begotten of the Father, God, the Word, Who came unto us in the latter days, made thee, O divine James, the first shepherd and teacher of those at Jerusalem, and a faithful steward of the spiritual Mysteries; therefore do we all honor thee, O Apostle.

To S. Nikolaos. At Myra hast thou, O Saint, shown thyself a Priest; for thou, O pious one, hast fulfilled the Gospel of Christ, hast given thy soul for thy people, and delivered the innocent from death; therefore art thou become holy, as a great steward of the grace of God.

The world hath found in thee a great defender in dangers, thou warrior, who hast overcome the nations. As thou hast humbled the pride of Lyaev, and hast made Nestor valiant for the conflict; so pray now, holy Demetrius, to Christ our God, that He will grant us His great grace.

Panteleimon, thou holy warrior and physician, ask now of the gracious God, that he may grant to our souls the forgiveness of sins.

To Kosmos and Damian. Holy, unmercenary ones and wonder-workers, visit our weaknesses ; what ye have freely received give unto us freely.

To the Holy Apostle John. Who can recount thy greatness, virgin soul ? Thou streamest forth wonders and gushest forth healings, and prayest for our souls as taught of God and the friend of Christ.

Thou fervent prayer and impregnable wall, fountain of grace, refuge of the world, fervently we cry unto thee : Parent of God, O Lady, come forward and deliver us from perils, as the only one speedily representing (us).

DEACON : Let us attend.

FIRST PRIEST : Peace to all.

CHOIR : And to thy spirit.

DEACON : Wisdom ; let us attend.

THE READER *reads the Prokimenon* : Lord, let Thy grace be with us, like as we do hope in Thee.

THE CHOIR *repeats the same*.

Vers. : Rejoice, ye righteous in the Lord. The pious shall praise Him gloriously.

CHOIR : Lord, let Thy grace, *etc.*

READER : Lord, let Thy grace be with us.

CHOIR : As we do hope in Thee.

DEACON : Wisdom.

READER : The reading from the general Epistle of the holy Apostle James.

DEACON : Let us attend.

READER, OR DEACON, *if one be there* : (James v., 10-17). Brethren, take for an example of suffering and of patience the prophets, who have spoken to you in the Name of the Lord. Behold, we call them blessed, who have endured. Ye have heard of the patience of Job, and have seen the end of the Lord, for the Lord is merciful and compassionate. But above all, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath. But let your yea be yea, and nay, nay ; that ye fall not into condemnation ; is any among you suffering, let him pray ; is any cheerful, let him sing praise. Is any sick among you, let him call for the Priests of the Church, and let them pray

over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. Confess your sins one to another, and pray one for another, that ye may be healed ; the powerful prayer of the righteous availeth much.

FIRST PRIEST : Peace to thee.

READER : And to thy spirit.

DEACON : Wisdom ; let us attend.

READER : Alleluia (*thrice*). Then *Vers.*: Grace and justice will I sing to Thee, O Lord.

DEACON : Wisdom ; let us stand upright and receive the Holy Gospel.

FIRST PRIEST : Peace to all.

CHOIR : And to thy spirit.

FIRST PRIEST : The reading from the Holy Gospel of Luke.

CHOIR : Glory be to Thee, O Lord, glory be to Thee.

DEACON : Let us attend.

FIRST PRIEST : (Luke x., 25-38.) At that time came a lawyer to Jesus, tempted Him and said : Master, what shall I do, that I may inherit eternal life ? But He said unto him, How standeth it written in the law, how readest thou ? And he answered and said : Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thy self. And He said unto him : Thou hast answered right ; this do, and thou shalt live. But he, wishing to justify himself, said unto Jesus : And who is my neighbor ? Then Jesus answering, said : A man went down from Jerusalem towards Jericho and fell among robbers, who stripped him and covered him with blows, and departed, and left him half dead. But by chance a certain priest went down that way, and seeing him passed by on the other side. And in like manner also a Levite, when he came to the place, seeing him passed by on the other side. •

But a certain Samaritan journeyed and came to him, bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. And on the morrow he departed, and took two denaria, gave them to the host, and said unto him : Take care of him, and whatsoever more thou spendest, I will repay

thee when I return. Which of these three, thinkest thou, was neighbor unto him who fell among the robbers? And he said: He that showed mercy on him. And Jesus said unto him: Go and do thou likewise.

CHOIR: Glory be to Thee, O Lord, glory be to Thee.

DEACON: Have mercy upon us, O God, according to Thy great mercy; we pray Thee, hear us and have mercy upon us.

CHOIR: Lord, have mercy (*thrice; so after each suffrage of the Ektene*).

DEACON: Again let us pray for the grace, life, peace, health, salvation, visitation, and for the forgiveness of the sins of the servant (handmaid) of God, N.

That he (she) may be forgiven every sin, intentional and unintentional, let us, *etc.*

FIRST PRIEST: For Thou art a gracious and merciful God, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory; now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

THE PRAYER OF THE FIRST PRIEST.

Without beginning or end, Holy of Holies, Thou, Who hast sent down Thine Only-begotten Son to heal all sicknesses and infirmities of our souls and bodies, send down Thy Holy Ghost, and hallow this oil, and make it an Unction to this Thy servant (handmaid) for the perfect forgiveness of sins and inheritance of Thy kingdom.

Some close here at once the prayer with the conclusion following below, to be said aloud: *For thine it is to have mercy, etc.* Others continue to pray in the following manner:

For Thou art a God, great and wonderful, Who keepest Thy covenant and Thy grace with them that love Thee, forgiveest sins through Thy Holy Child Jesus Christ, Who hath washed us clean from sins by Holy Baptism, and sanctified us by the Holy Ghost, enlightened the blind, raised up the fallen, Who loveth the righteous and is gracious to sinners; Who hath called us out of darkness and the shadow of death, saying unto them that are in bonds: Go forth; and

to those in darkness : Be enlightened ; Who hath enkindled in our hearts the light of His knowledge since the time when for our sakes He appeared on earth, and walked among men ; Who hath given to them that acknowledge Thee the power to become children of God ; Who through the laver of Regeneration hath given unto us the adoption, and hath made the dominion of the devil to have no part in us ; because it is not well-pleasing unto Thee that we should purify ourselves by the blood of beasts, but by the holy oil Thou hast given unto us the likeness of his Cross, so that we might become His flock, the royal priesthood, the holy nation. Do Thou, O Lord and Master, grant us Thy grace to this Thy service, as Thou hast granted to Moses, Thy servant well-pleasing unto Thee, and Samuel, Thy beloved, and John, Thine elect, and all who from generation unto generation have been well-pleasing unto Thee. Make us also by this oil servants of Thy new Covenant, which Thou hast prepared by the precious Blood of Thy Christ ; so that we, unclothing ourselves from worldly pleasures, may die unto sin and live unto truth, may put on our Lord Jesus Christ by the Unction of Sanctification, the complete anointing. O Lord, may this oil be an oil of joy, an oil of sanctification, a royal robe, an armor of strength, a shield against every devilish influence, a seal, which cannot be counterfeited, of the heart's pleasure, eternal delight : so that those who are anointed with this oil of the Regeneration may be terrible to the adversaries, and shine clear in the light of Thy saints, not having spot nor wrinkle, and be taken into Thine eternal rest, and receive the reward of the calling from on high. For Thine it is, our God, to have mercy and to deliver us, and to Thee, together with Thine Only-begotten Son, and the all-holy, good and life-giving Spirit, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

After this prayer the Priest takes one of the branches, dips it into the holy oil, and anoints the sick person in the form of a Cross on the forehead, on the nostrils, on the cheeks, on the mouth, on the breast, on both sides of the hands, and says the following prayer :

THE PRAYER AT THE UNCTION.

O Holy Father, Physician of souls and bodies, Who hast sent down Thine Only-begotten Son, Jesus Christ, our Lord,

Who healeth from every sickness, and redeemeth from death, heal also this Thy servant (handmaid) N. from the infirmity which possesses his (her) soul and body, and quicken him (her) by the grace of Thy Christ, for the sake of the intercessions of our all-holy Lady, the Parent of God and ever-Virgin Mary, through the protection of the highly honored, heavenly, incorporeal powers, through the strength of the precious and life-giving Cross, of the highly honored, glorious Prophet, Forerunner and Baptist, John, the holy, highly honored and glorious Apostles, the holy, blessed and victorious Martyrs, our reverend and God-filled fathers, the Saints and Physicians, and unmercenary Kosmos and Damian, Cyrus and John, Pantelæmon and Hermolaos, Sampson and Diomed, Photius and Anicetas, the holy and righteous grandparents of the Saviour, Joachim and Anna, and all Saints. For Thou, our God, art the Fountain of health, and to Thee, together with Thine Only-begotten Son, and Thy consubstantial Spirit, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

DEACON : Let us attend.

SECOND PRIEST : Peace to all.

CHOIR : And to thy spirit.

DEACON : Wisdom ; let us attend.

THE READER *reads the Prokimenon* : The Lord is my Strength and my Song, and is become my Salvation.

CHOIR : *The same.*

READER : *Vers.* The Lord hath indeed chastened me heavily ; but hath not given me over unto death.

CHOIR : The Lord is my Strength, *etc.*

READER : The Lord is my Strength and my Song of praise.

CHOIR : And is become my Salvation.

DEACON : Wisdom.

READER : The reading from the Epistle of the holy Apostle Paul to the Romans.

DEACON : Let us attend.

READER : (Rom. xv. 1-8). Brethren, we that are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for good, unto edification. For Christ also pleased not Himself, but as it standeth written : The reproaches of them that reproached thee fell upon me. But what was written before

was written for our learning, that we through patience and comfort of the Scriptures might have hope. But the God of patience and of comfort grant you to be like minded one toward another according to Christ Jesus: that ye, with one accord and with one mouth, may glorify God and the Father of our Lord Jesus Christ. Therefore receive one another, like as Christ also received you to the glory of God.

SECOND PRIEST: Peace to thee.

READER: And to thy spirit.

DEACON: Wisdom; let us attend.

READER: Alleluia (*thrice*). *Then Vers.* I will sing, O Lord, of Thy grace, at all times.

DEACON: Wisdom; let us stand upright and receive the Holy Gospel.

SECOND PRIEST: Peace to all.

CHOIR: And to thy spirit.

SECOND PRIEST: The reading from the Gospel of Luke.

CHOIR: Glory be to Thee, O Lord, glory be to Thee.

DEACON: Let us attend.

The Second Priest reads the Gospel of Luke (xix., 1-11):

At that time Jesus went through Jericho, and behold, there was a man, named Zacchæus, and he was a chief publican, and was rich; and he sought to see Jesus, who He was, and could not for the crowd, because he was little of stature. And he ran before, and climbed up into a sycamore tree, that he might see Him; for He was to pass that way. And as Jesus came to the place, He looked up, and saw him, and said unto him: Zacchæus, make haste and come down, for to-day in thy house must I abide. And he made haste and came down, and received Him joyfully. And when they saw it, all murmured, saying that He went in to lodge with a man that is a sinner. But Zacchæus stood and said unto the Lord: Behold, Lord, the half of my goods I give to the poor, and if I have wronged any one in anything, I restore fourfold. And Jesus said unto him: To-day is salvation come to this house, because he also is a son of Abraham; for the Son of Man is come to seek and to save that which was lost.

CHOIR: Glory be to Thee, O Lord, glory be to Thee.

DEACON: *The Ektene*; Have mercy upon us, *etc.*

After the Ektene, THE DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

THE PRAYER OF THE SECOND PRIEST.

Great and most High God, Who art adored by every creature, Fountain of wisdom, truly unsoundable Depth of goodness, and boundless Sea of mercy ; Thou benevolent Ruler, God of the ages and of wonders, whom no man by thought can comprehend : look down and hear us, Thine unworthy creatures, and where we, in Thy great name, offer this oil, send down the gift of Thy healing and the forgiveness of sins, and grant recovery to this N. according to the abundance of Thy mercy. Yea, O Lord, Thou art inclined to reconciliation, alone benevolent and gracious, for it repenteth Thee of our wickedness, and Thou knowest how the mind of man is inclined to evil from his youth up ; Thou willest not the death of the sinner, but that he should turn again and live ; remaining God, Thou art become man for the salvation of the sinner, and for the restoration of Thy creature. Thou art He who hath said : I am not come to call the righteous, but sinners, to repentance ; Thou art He who sought the lost sheep ; Thou art He who diligently sought and found again the lost piece of money ; Thou hast said : Him who cometh to Me, I will not cast out ; Thou art He Who did not repel the sinful woman, when she washed Thy precious feet with tears ; Thou art He who hath said : As oft as thou fallest, arise, and thou shalt be delivered ; Thou art He who hath said : There is joy in Heaven over one sinner that repenteth. Do Thou, O gracious Ruler, look down from Thy holy height, overshadow us sinners and Thine unworthy servants with the gifts of Thy Holy Ghost at this hour, and rest upon this, Thy servant (handmaid) N., who confesses his (her) sins, and draws nigh unto Thee in faith ; receive him (her) according to Thy favor, and if he (she) hath sinned before, in word or in deed, or in thought, pardon, forgive him (her), and purify him (her) from all sins ; abide with him (her) forever, and keep him (her) for the remaining period of his (her) life, that he (she) may walk in Thy commandments, and not become a scorn to the devil : and also that in him (her) Thine all-holy Name may be glorified. For Thine it is, O Christ,

our God, to have mercy, and to deliver us ; and to Thee, together with Thine eternal Father, and the all-holy, good and life-giving Spirit, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

Then the second Priest takes the second branch, dips it into the holy oil, and anoints the sick, while he prays:

O Holy Father, Physician of souls and bodies (*etc., to the end*).

DEACON: Let us attend.

THIRD PRIEST: Peace to all.

CHOIR: And to thy spirit.

DEACON: Wisdom: let us attend.

READER: *Prokimenon*. The Lord is my Light and Deliverer ; of whom shall I be afraid ?

CHOIR: (*The same.*)

READER: *Vers.* It is the Lord, Who shieldeth my life, of whom shall I have dread ?

CHOIR: The Lord is my Light, *etc.*

READER: The Lord is my Light.

CHOIR: And my Deliverer, of whom shall I be afraid ?

DEACON: Wisdom.

READER: The reading from the Epistle of the holy Apostle Paul to the Corinthians.

DEACON: Let us attend.

READER: (1 Cor. xii. 27-31; xiii. 1-8.) Brethren, ye are the body of Christ and members according to the part. And these indeed hath God set in the church, first Apostles, secondly prophets, thirdly teachers, then powers, then gifts of healings, helps, governments, diversities of tongues. Are all Apostles ? Are all prophets ? Are all teachers ? Are all powers ? Have all gifts of healing ? Do all speak with tongues ? Do all interpret ? Desire earnestly the better gifts, and I, going before you, will show the way. If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a ringing cymbal. And if I have prophecy and know all mysteries and all knowledge ; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor and give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, is kind ; love envyeth not ; love vaunteth not, is not puffed up ; doth not behave unseemly, seeketh not her own ; is not provoked, reckoneth

not the evil; rejoiceth not in unrighteousness, but rejoiceth in the truth; covereth all things, believeth all things, hopeth all things, endureth all things; love never faileth.

THIRD PRIEST: Peace to thee.

READER: And to thy spirit.

DEACON: Wisdom; let us attend.

READER: Alleluia (*thrice*). *Vers.* In Thee, Lord, have I trusted; let me never be put to confusion.

DEACON: Wisdom; let us stand upright and receive the Holy Gospel.

THIRD PRIEST: Peace to all.

CHOIR: And to thy spirit.

THIRD PRIEST: The reading from the Gospel of Matthew.

CHOIR: Glory be to Thee, O Lord, glory be to Thee.

DEACON: Let us attend.

THIRD PRIEST: (Matt. x. 1, 5-9.) At that time Jesus called His twelve disciples unto Him, and gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent, and charged them, saying: Go not into the way of the Gentiles, and into the cities of the Samaritans enter not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of Heaven is come nigh. Heal the sick and cleanse the lepers; raise the dead, cast out the evil spirits. Freely ye have received, freely give.

CHOIR: Glory be to Thee, O Lord, glory be to Thee.

DEACON: *The Ektene*; Have mercy upon us, O God, *etc.*

After the Ektene, THE DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

THE PRAYER OF THE THIRD PRIEST.

Omnipotent Ruler, Holy King, Who dost chasten, but not slay, who supportest the falling, and raisest again those who are cast down, Who turnest to good the bodily afflictions of men, we pray Thee, O our God, that Thou wilt overshadow with Thy grace this oil, and those who are to be anointed with it in Thy Name; so that it may be to them for health of soul and body, for purification and removal of all pains, all sickness, all infirmity, and all pollution of body and soul. Yea, Lord, send down from Heaven Thy healing power, touch his body, allay his fever, ease the pain and all

concealed weakness ; be Thou the Physician of Thy servant (handmaid) N., raise up him (her) from the bed of sickness and the couch of pain, restore him (her) in health and strength to Thy congregation, that he (she) may be well-pleasing unto Thee and do Thy will. For thine is it, O our God, to have mercy and to deliver us, and to Thee, the Father, and the Son, and the Holy Ghost we offer up praise and glory ; now and ever, and to ages of ages. Amen.

After this prayer, the third Priest takes the third branch, dips it into the holy oil and anoints the sick, while he prays :

O, Holy Father, Physician of souls and bodies (*etc., to the end*).

DEACON : Let us attend.

FOURTH PRIEST : Peace to all.

CHOIR : And to thy spirit.

DEACON : Wisdom ; let us attend.

READER : *Prokimenon*. On the day I call upon Thee, quickly hear me.

CHOIR : (*The same*).

READER : *Vers.* Lord, hear my prayer and my supplication.

CHOIR : On the day I call upon Thee, quickly hear me.

READER : On the day I call upon Thee.

CHOIR : Quickly hear me.

DEACON : Wisdom.

READER : The reading from the Epistle of the holy Apostle Paul to the Corinthians.

READER : (2 Cor. vi. 16-18 ; vi. 1). Brethren, ye are a temple of the living God, as God hath said : I will dwell and walk in them, and I will be their God, and they shall be My people. Therefore, come out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you. And I will be to you a Father, and ye shall be My sons and My daughters, saith the Lord Almighty. Having, therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

FOURTH PRIEST : Peace to Thee.

READER : And to thy spirit.

DEACON : Wisdom ; let us attend.

READER : Alleluia (*thrice*). *Then Vers.* I waited patiently for the Lord, and He inclined Himself unto me.

DEACON : Wisdom ; let us stand upright and receive the Holy Gospel.

FOURTH PRIEST : Peace to all.

CHOIR : And to thy spirit.

FOURTH PRIEST : The reading from the Holy Gospel of Matthew.

CHOIR : Glory be to Thee, O Lord, glory be to Thee.

DEACON : Let us attend.

FOURTH PRIEST : (Matt. viii. 14-23.) At that time came Jesus into Peter's house, and saw his wife's mother lying sick of a fever. And He touched her hand, and the fever left her, and she stood up, and ministered unto Him. When the even was come, they brought to Him many possessed, and He cast out the spirits with a word, and healed all that were sick. That it might be fulfilled, which was spoken by the prophet Isaiah, saying : He hath taken our infirmities upon Himself, and borne our sicknesses. And when Jesus saw great multitudes about Him, He commanded to depart unto the other side. And there came a scribe and said unto Him : Master, I will follow Thee, whithersoever Thou goest. And Jesus saith unto him : The foxes have holes, and the birds of the heaven have nests ; but the Son of Man hath not where to lay His head. And another of His disciples said unto Him : Lord, suffer me first to go away, and bury my father. But Jesus said unto him : Follow Me, and leave the dead to bury their dead. And when he entered into the ship, His disciples followed Him.

CHOIR : Glory be to Thee, O Lord, glory be to Thee.

DEACON : *The Ektene* : Have mercy upon us, O God (*etc., as above*).

After the Ektene, THE DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

THE PRAYER OF THE FOURTH PRIEST.

O gracious and compassionate, benevolent and merciful Lord, of great grace and rich in goodness, Father of mercies, and God of all comfort, Who through Thy holy Apostles hast given us power to heal with oil and prayer the diseases of the people : make also this oil efficacious to the recovery of those who shall be anointed with it, for the removal of all

sickness and all disease, for the liberation from evil of those whose deliverance we await of Thee. Yea, Ruler, Lord, our God, we pray Thee, Almighty, to deliver all of us ; only Physician of souls and bodies, hallow all ; Thou Who healest all diseases, heal also this Thy servant (handmaid) N., and raise him (her) up from his (her) bed of pain by the grace of Thy goodness ; visit him (her) in grace, and by Thy mercy drive away from him (her) all languor and weakness ; so that he (she) raised up again by Thy mighty hand may serve Thee with all thankfulness ; so that we also, partaking in Thy unspeakable blessings, may sing praise unto Thee, and magnify Thee, Who dost things great and wonderful, glorious and beyond all bound. For Thine it is, O our God, to have mercy and to deliver us, and to Thee, the Father, and the Son, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

After this prayer, the fourth Priest takes the fourth branch, dips it into the holy oil and anoints the sick, while he prays :

O Holy Father, Physician of souls (*etc., to the end*).

DEACON : Let us attend.

FIFTH PRIEST : Peace to all.

CHOIR : And to thy Spirit.

DEACON : Wisdom ; let us attend.

READER : *Prokimenon*. Thou, Lord, wilt guard and keep us from this generation and for ever.

CHOIR : (*The same.*)

READER : *Vers.* Help me, O Lord ; for the holy are taken away.

CHOIR : Thou, Lord, wilt guard and keep us from this generation and for ever.

READER : Thou, Lord, wilt guard us.

CHOIR : And keep us from this generation and for ever.

DEACON : Wisdom.

READER : The reading from the Epistle of the holy Apostle Paul to the Corinthians.

DEACON : Let us attend.

READER : (II. Cor. i. 8-12.) Brethren, we would not, that ye should be ignorant of the trouble, which befell us in Asia, that we were weighed down above measure beyond our power, so that we despaired even of life. But we had in ourselves

the sentence of death : that we should not trust in ourselves, but in God, Who raiseth the dead, Who delivered us from so great a death, and will deliver ; and in Whom we have hoped, that He will also still deliver. Ye also helping together on our behalf in prayer : that for the gift given us by many persons, thanks may be given by many on our behalf.

FIFTH PRIEST : Peace to thee.

READER : And to thy spirit.

DEACON : Wisdom ; let us attend.

READER : Alleluia (*thrice*). *Then Vers.* Lord, of Thy grace will I sing for ever.

DEACON : Wisdom ; let us stand upright and receive the Holy Gospel.

FIFTH PRIEST : Peace to all.

CHOIR : And to thy Spirit.

FIFTH PRIEST : The reading from the Holy Gospel of Matthew.

CHOIR : Glory be to Thee, O Lord, glory be to Thee.

DEACON : Let us attend.

FIFTH PRIEST : (Matt. xxv. 1-13.) The Lord spake this parable : The kingdom of heaven is like unto ten virgins, who took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five foolish. They that were foolish took their lamps, but took no oil with them. But the wise took oil in their vessels with their lamps. But while the Bridegroom tarried, they all slumbered and slept. But at midnight there was a cry : Behold, the Bridegroom cometh ; go forth to meet him. Then all the virgins arose, and trimmed their lamps. And the foolish said unto the wise : Give us of your oil, for our lamps are going out. But the wise answered and said : Perchance, it may not suffice for us and you ; go rather to them that sell and buy for yourselves. But while they went away to buy, the Bridegroom came ; and they that were ready went in with Him to the marriage, and the door was shut. Afterward came also the other virgins, saying : Lord, Lord, open to us. But He answered and said : Amen, I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour, wherein the Son of Man cometh.

CHOIR : Glory be to Thee, O Lord, glory be to Thee.

DEACON : *The Ektene* : Have mercy upon us, God (*etc., as above.*)

After the Ektene, THE DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

THE PRAYER OF THE FIFTH PRIEST.

O Lord, our God, Who chastenest and healest again, raisest the poor from the earth and liftest the beggar from the dunghill; Father of the orphan, Harbor of the storm-tossed, Physician of the sick; Who bearest our weakness without fatigue, and takest on Thyself our diseases; hast mercy in mildness, passest over transgressions, and removest trespasses; art swift to help and slow to wrath; Thou, Who didst breathe upon Thy disciples, saying: Receive the Holy Ghost, whosoever sins ye remit, they shall be remitted unto them; Thou, Who acceptest the repentance of sinners, and hast power to remit many and grievous sins; Thou, Who offerest recovery to all sick and all sufferers; Thou, Who hast called me, Thine humble, and sinful, and unworthy servant, though I am compassed with many sins and involved in evil desires, to the holy and exalted rank of the Priesthood, and dost suffer me to enter within the veil unto the Holy of Holies, whither the holy angels desire to pass in, and to hear the voice of the joyful tidings of God the Lord, and with my own eyes to see face to face the holy offering, and so to rejoice in the Divine and priestly administration; Thou, Who hast made me worthy as a Priest to administer Thy heavenly Sacraments, and to offer unto Thee gifts and sacrifices for our sins and for the ignorances of the people, and thus to intercede for Thy reasonable sheep, so that Thou according to Thy great and ineffable compassion mayest forgive their transgressions: Do Thou, most gracious King, receive my prayer at this time, and on this holy day, as at every time and in every place; listen to the voice of my supplication, and grant to Thy servant (handmaid) N., oppressed by bodily and spiritual sickness, recovery; forgive him (her) his (her) sins; pardon his (her) intentional and unintentional transgressions; heal his (her) unhealed wounds, all sickness and infirmity; grant him (her) health of soul. Thou, Who didst touch Peter's wife's mother, and the fever left her, and she arose and ministered unto Thee: extend, O Ruler, also to this Thy servant (handmaid) the means of health and the removing of all deadly pain, and think upon Thy mercy and

grace. Remember that the inner thought of man is evil from his youth up, and no one upon earth is found without sin : because Thou alone art sinless, Who art come and hast delivered the race of man, and hast freed us from the bondage of the Enemy. But if Thou wilt enter into judgment with Thy servant, then no one shall be found blameless ; every mouth must be stopped, for it has no excuse, because all our righteousness is in Thy sight but as a filthy rag. Therefore, remember not, O Lord, our sins from our youth up. For Thou art the Hope of the hopeless, and the Rest of the weary and heavy-laden with transgressions, and to Thee, together with Thine eternal Father, and Thy holy, and good, and life-giving Spirit, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

The fifth Priest takes the fifth branch, dips it into the holy oil, anoints the sick, and says : O Holy Father, Physician of souls, etc., to the end.

DEACON : Let us attend.

SIXTH PRIEST : Peace to all.

CHOIR : And to thy spirit.

DEACON : Wisdom ; let us attend.

READER : *Prokimenon*. Lord, have mercy, according to Thy great mercy.

CHOIR : (*The same*).

READER : *Vers.* Create in me, O God, a clean heart, and renew a right spirit within me.

CHOIR : Lord, have mercy, according to Thy great mercy.

READER : Lord, have mercy.

CHOIR : According to Thy great mercy.

DEACON : Wisdom.

READER : The reading from the Epistle of the holy Apostle Paul to the Galatians.

DEACON : Let us attend.

READER : (Gal. v. 22-26 ; vi. 1-3.) Brethren, the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, temperance : against such there is no law. But they that are Christ's have crucified their flesh, together with the lusts and the desires. If we live by the Spirit, then let us also walk in the Spirit. Let us not seek after vain-glory, to provoke and envy one another. Brethren, if a man among you falleth into a trespass, restore him again, ye who are spiritual, in a spirit of meekness : looking

to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

SIXTH PRIEST: Peace to thee.

READER: And to thy spirit.

DEACON: Wisdom: let us attend.

READER: Alleluia (*thrice*). *Then Vers.* Blessed is the man who feareth the Lord and hath pleasure in His commandments.

DEACON: Wisdom; let us stand upright and receive the Holy Gospel.

SIXTH PRIEST: Peace to all.

CHOIR: And to thy spirit.

SIXTH PRIEST: The reading from the Holy Gospel of Matthew.

CHOIR: Glory be to Thee, O Lord, glory be to Thee.

DEACON: Let us attend.

SIXTH PRIEST: (Matt. xv., 21-29.) At that time came Jesus to the country of Tyre and Sidon. And behold, a Canaanitish woman came out of the same country, and cried unto Him, saying: O Lord, Thou Son of David, have mercy upon me; my daughter is grievously vexed with a devil. But he answered her not a word. And His disciples came to Him, and besought Him, saying: Send her away, for she crieth after us. But He answered and said: I am not sent, but unto the lost sheep of the house of Israel. But she came and fell down before Him, saying: Lord, help me. But he answered and said: It is not good to take the bread from the children, and to cast it before the dogs. But she said: Yea, Lord, even the dogs eat from the crumbs, which fall from their master's table. Then Jesus answered and said: O woman, great is thy faith: be it done unto thee as thou wilt. And her daughter was healed from that very hour.

CHOIR: Glory be to Thee, O Lord, glory be to Thee.

DEACON: *the Ektene.* Have mercy upon us, O God (*etc., as above.*)

After the Ektene, THE DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

THE PRAYER OF THE SIXTH PRIEST.

We thank Thee, O Lord our God, who art good and gracious, and a Physician of our souls and bodies; who bearest

our sickness without fatigue ; through Whose stripes we are all healed. Thou Good Shepherd, Who art come to find again the lost sheep, and Consoler of the faint-hearted, who hast given life to the downtrodden ; Thou Who hast healed her who had an issue of blood for twelve years, and hast freed the daughter of the Canaanitish woman from the raging evil spirit ; Thou Who hast remitted the debt to the two debtors, and bestowed forgiveness on the sinful woman ; granted health to one smitten with the palsy, together with the forgiveness of his sins ; Who hast justified the publican with a word, and hast received the malefactor in his last confession ; Who hast taken the sins of the world, and nailed them to the Cross : we pray Thee and we beseech Thee ; Forgive, remit, pardon, O God, according to Thy goodness the trespasses and the sins of Thy servant (handmaid) N., intentional and unintentional, known and unknown offences, which he (she) by commission or by omission, by night or by day, hath done ; whether he (she) hath fallen under priestly curse, or that of a father or a mother ; whether he (she) by a glance of the eyes, or by a motion of the eyelids, or by intemperance in desires of the flesh, or by wantonness, or by any movement of body and soul, hath departed from Thy will and from Thy holiness ; or wherein he (she) and we have ever sinned, forgive all as a God of goodness, not remembering of fences, and gracious ; let not him (her) and us fall into a polluted life, nor run in the way of perdition. Yea, Lord and Master, listen to me a sinner, at this hour, for this Thy servant (handmaid) N., and, as a God not remembering offences regard not all his (her) transgressions ; deliver him (her) from eternal torment : fill his (her) mouth with Thy praise ; open his (her) lips to glorify Thy Name ; stretch forth his (her) hands to do Thy commandments ; order his (her) feet in the way of Thy Gospel ; strengthen all his (her) members and all his (her) spirit with Thy grace. For Thou art our God, who hast promised us by Thy holy Apostles, saying : What ye shall bind on earth shall also be bound in Heaven, and what ye shall loose on earth shall also be loosed in Heaven ; and again : To whom ye shall forgive sins, to them they shall be forgiven ; and to whom ye retain them, to them shall they be retained. And as Thou hast heard Hezekiah in the need of his soul at his hour of death, and hast not despised his prayer, so hear also me, Thine humble, and sinful, and un-

worthy servant at this hour. For Thou, Lord Jesus Christ, art He Who, according to Thy goodness and mercy, hath bidden to forgive seventy times seven times, those who fall into sin, and who repentest Thyself of our wickedness, and hast joy in the conversion of the erring ; for as is Thy greatness so is also Thy mercy ; and to Thee, together with Thine eternal Father, and the all-holy, and good, and life-giving Spirit, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

Then the sixth Priest takes the sixth branch, dips it into the holy oil and anoints the sick, while he prays :

O Holy Father, Physician of souls (*etc., to the end*).

DEACON : Let us attend.

SEVENTH PRIEST : Peace to all.

READER : And to thy spirit.

DEACON : Wisdom ; let us attend.

READER : *Prokimenon*. Lord, correct me not in Thy wrath, and chasten me not in Thine anger.

CHOIR : (*The same.*)

READER : *Vers.* Have mercy upon me, O Lord, for I am weak.

CHOIR : Lord, correct me not, *etc.*

READER : Lord, correct me not in Thy wrath.

CHOIR : And chasten me not in Thine anger.

DEACON : Wisdom.

READER : The reading from the Epistle of the holy Apostle Paul to the Thessalonians.

DEACON : Let us attend.

READER : (1 Thess. v. 14-24.) Brethren, we exhort you, admonish the unruly, comfort the faint-hearted, help the weak, be long-suffering toward all. See that no one render evil for evil, but ever pursue the good toward one another and toward all. Rejoice evermore, pray without ceasing, in everything give thanks ; for this is the will of God in Christ Jesus toward you. Quench not the Spirit ; despise not prophesyings ; prove all things ; hold fast the good ; abstain from every form of evil. But He, the God of peace, sanctify you wholly, and your whole spirit, and soul, and body be preserved blameless in the coming of our Lord Jesus Christ.

SEVENTH PRIEST : Peace to thee.

READER : And to thy spirit.

DEACON : Wisdom ; let us attend.

READER : Alleluia (*thrice*). *Then Vers.* The Lord hear thee in the day of trouble ; the Name of the God of Jacob defend thee.

DEACON : Wisdom ; let us stand upright, and receive the Holy Gospel.

SEVENTH PRIEST : Peace to all.

CHOIR : And to thy spirit.

SEVENTH PRIEST : The reading from the Holy Gospel of Matthew.

CHOIR : Glory be to Thee, O Lord, glory be to Thee.

SEVENTH PRIEST : (Matt. ix. 9-14.) At that time, as Jesus went by, He saw a man sitting at the toll, who was called Matthew, and said unto him : Follow Me. And he arose, and followed Him. And it came to pass, as He reclined at table in the house, behold, there came many publicans and sinners and reclined with Jesus and His disciples. And when the Pharisees saw it, they said unto His disciples : Why eateth your Teacher with publicans and sinners ? But Jesus, when He heard it, said unto them : The whole need not a physician, but the sick. But go and learn what this meaneth : I desire mercy, and not sacrifice. For I am not come to call the righteous, but sinners, to repentance.

CHOIR : Glory be to Thee, O Lord, glory be to Thee.

DEACON : *The Ektene* : Have mercy upon us, O God (*etc., as above.*)

After the Ektene : THE DEACON : Let us pray to the Lord.

CHOIR : Lord, have mercy.

THE PRAYER OF THE SEVENTH PRIEST.

O Lord and Master, our God, Physician of soul and body, Who removest temporary pains, and healest all sicknesses and all diseases of the people ; Thou desirest not the death of the sinner, but that he should turn again and live. For Thou, O Lord, hast in the old covenant accepted the penitence of sinners, David and the Ninevites, and those who were before and after them ; yea, at the time of Thine abode in the Flesh, Thou hast not called the righteous, but sinners, to repentance, as the publican, the sinful woman, the mal-

efactor ; Thou hast received the great Paul, though blasphemously persecuting, on account of his repentance ; Thou hast received Peter the chief and Thine Apostle, who denied Thee thrice, on account of his repentance, and hast promised him and said : Thou art Peter, and on this rock will I build My Church, and the gates of Hades shall not prevail, and I will give thee the keys of the Kingdom of Heaven. Therefore, trusting in Thy faithful promises, O good and gracious One, we pray and beseech Thee at this hour : Hear our prayer, and accept it as an incense offered unto Thee ; visit Thy servant (handmaid) N., and whatsoever he (she) hath sinned in words, or in deeds, or in thought, by night or by day ; whether he (she) hath fallen under the curse of the Priest, or a private curse, or whether he (she) hath taken an oath, and become forsworn : we pray Thee, and beseech Thee : pardon, remit, and forgive him (her), O God, overlooking all his (her) misdeeds and sins, and whatsoever he (she) consciously and unconsciously hath done ; and wherein he (she) hath ever overstepped Thy commandments or sinned, as one who walked in the body and lived in the world, or was seduced by the influence of the devil, forgive him (her), as the good and gracious God : for there is no man who liveth and sinneth not ; for Thou alone art without sin, Thy righteousness is an eternal righteousness, and Thy Word is the truth. Thou hast created man not that he should perish, but that he should keep Thy commandments, and inherit everlasting Life, and to Thee, together with the Father, and the Holy Ghost, we offer up praise and glory ; now and ever, and to ages of ages. Amen.

After this prayer this seventh Priest takes the last branch, dips it into the holy oil, and anoints in the above manner the sick and says the prayer :

O Holy Father, Physician of souls (*etc., to the end.*)

Then the sick person, if it be possible, is placed by friends amidst the Priests, stands there or sits ; if this be impossible, the Priests place themselves around the bed ; the Gospel-book is opened by the first Priest and laid with the open side on the head of the sick ; the six Priests hold it ; the first Priest does not lay on his hand, but says the following prayer :

CONCLUDING PRAYER.

O Lord Jesus Christ, Thou Holy King, benevolent and of great grace, Thou Son and Word of the living God, Thou Who willest not the death of the sinner, but that he should

turn and live ; I lay not my sinful hand on the head of this person bound in sins, who cometh unto Thee, and prayeth Thee through us for remission of sins; but lay Thy mighty and powerful Hand as it is in this Gospel, which my assistants hold upon the head of this Thy servant (handmaid), and pray with them, and implore Thy gracious mercy, remembering not the evil. O Thou, our God and Saviour, Who by Thy prophet Nathan hast granted to the penitent David the forgiveness of sins, and hast received Manasseh's prayer of repentance, accept also, according to Thy wonted mercy, this Thy servant (handmaid) N., repenting of his (her) sins, and forgive him (her) all transgressions ; for Thou art He, O our God, Who hast commanded to forgive unto seventy times seven times those who fall into sin ; for as Thy greatness, so is also Thy compassion, and to Thee are due all praise, glory and adoration; now and ever, and to ages of ages. Amen.

Then the Gospel-book is taken from the head of the sick and given him to kiss; while the Deacon says the Ektene :

Have mercy upon us, O God (*etc., as above*).

THEN THE CHOIR SINGS : Glory be to the Father, *etc.*

Holy unmercenary ones, who possess the fountain of health, ye grant recovery to all, who pray for it, since ye have been made worthy of this great gift by the ever-flowing Fountain, our Saviour ; for the Lord spake unto you, as the fellow-laborers of the Apostles : Behold, I have given you power over the unclean spirits, to cast them out and to heal all sicknesses and all diseases. So as ye have lived according to their commandments, ye have received freely, freely also give, and heal the pains of our souls and our bodies. Now and ever, and to ages of ages. Amen.

Incline to the petitions of thy servants, O thou all-pure one, quieting our terrible excitements, and averting from us all troubles; for we have in thee alone a sure and safe support, and have won thy intercession. Oh ! let us not come to shame while we invoke thee, O Lady. Hasten to intercede for those who faithfully cry unto thee : Hail to thee, O Lady, thou help of all, the joy and shield and deliverer of our souls.

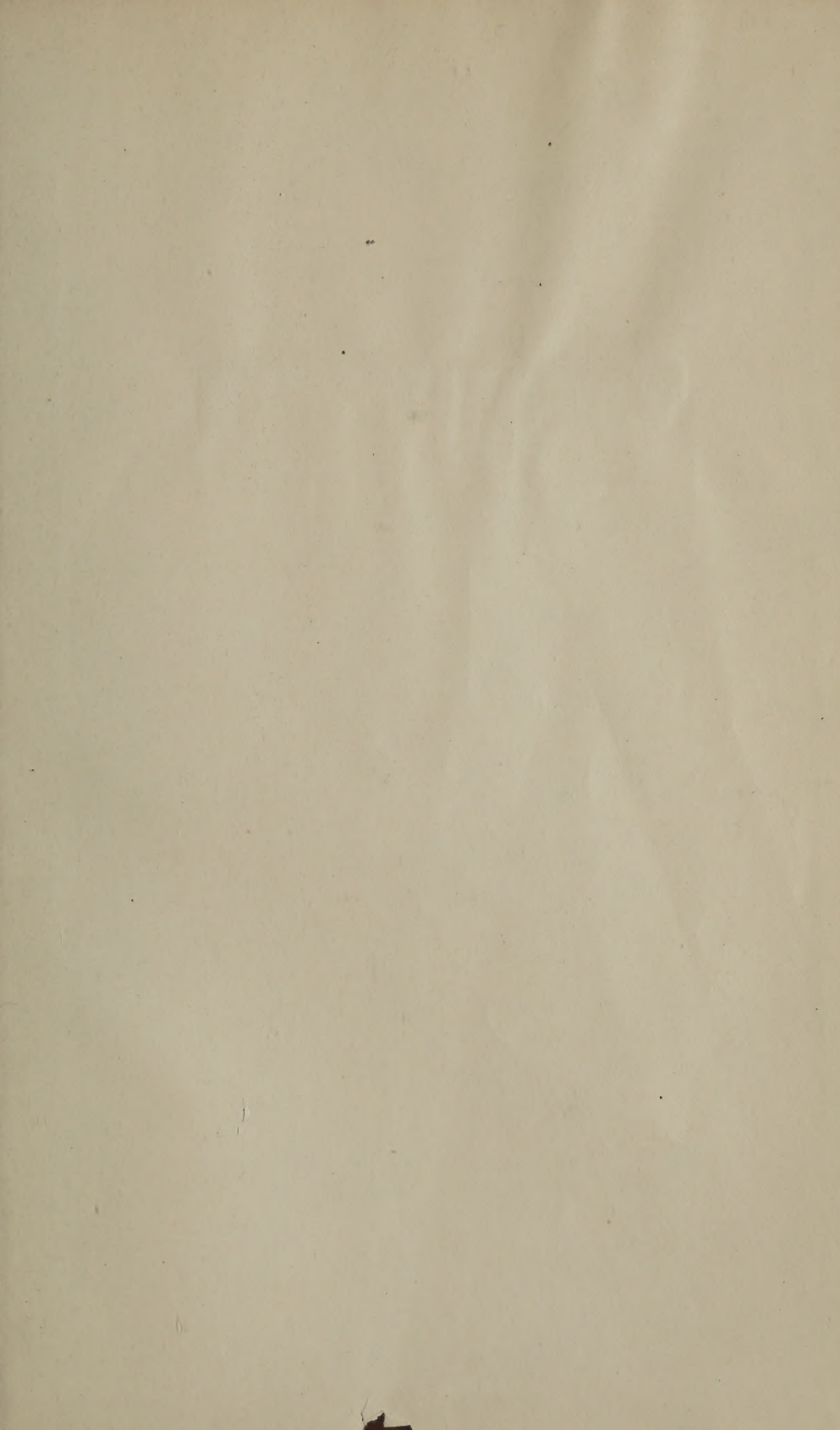
Then the final Blessing, at the end of which the Priest says :

Christ our true God, through the intercession of His immaculate Mother, through the power of the precious and life-giving Cross, through the intercessions of His holy, renowned, and glorious Apostle, the first Bishop of Jerusalem and Divine Brother James and of all the Saints, have mercy upon us, and deliver us, for He is good and gracious.

Then the person who has received the Unction approaches and says :

Bless me, Holy Father, and forgive me, a sinner. (*Thrice.*)

Then he receives the Blessing from the Priests.



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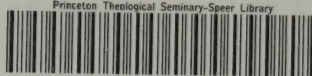
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